University of Alberta

Without a Map: Teaching Business in an Age of Globalization

by

L. Richard Erlendson ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial
fulfilment of the requirements for the degree of Doctor of Education

Department of Secondary Education

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *Without a Map: Teaching Business in an Age of Globalization* submitted by L. Richard Erlendson in partial fulfillment of the requirements for the degree of Doctor of Education.

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this work is dedicated
to the memory
of Mark Hagan
1960 - 2000

whose diagnosis
of leukemia
interrupted/ruptured
his doctoral studies

more than a friend
more than a brother
more than a colleague
he was all these together

Abstract

The concern of this study is the teaching of Business Administration in an era of globalization. Under the assumption that much of life, including business practices and post-secondary education, is different at the beginning of the twenty-first century than it has been previously, the study attempts to explore the possibilities for contemporary business education by hermeneutically examining the responses of college business students as they consider the problematics of globalization issues. As such, the study attempts a re-engagement of teaching business in an era of post-modernism and globalization by exploring possibilities through interpretation of the critical reflection of business students. In other words, the goal of my inquiry is to investigate the experiences of business students while awakening to living in an age of globalization -- the meanings they ascribe to their lives, the multiple discourses of being in a business program, where they locate themselves within globalization issues, and how they might be implicated in the problematics that develop.

Equally important in the study is my own role as a business instructor; therefore, the study can be understood as a hermeneutic exploration of living in the tension of an ongoing awareness of globalization processes, of their impact on my own pedagogical work and identity as an instructor of business, and of the question of what business education might be if pedagogy were restored to a more classical concern for helping others navigate their way to a deeper understanding of human life.

The study has five basic parts. In the first, I document my own awakening to globalization and its impact on personal life, culture, business practice, and

educational institutions. In the second, I examine the conundrum of being a teacher of business education in a traditional paradigm while at the same time awakening to the problematic aspects of utilizing an old curricular model in a new global world. In the third, I explore hermeneutics as a philosophic location from which to undertake my research. In the fourth, I undertake the hermeneutic work of offering an interpretation of the critically-reflective journal-entry responses of research participants in my study. And, lastly, I offer a few parting observations concerning curricular and pedagogical implications for teaching business in an age of globalization.

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CHAPTER ONE: ENTERING THE QUESTION

In this chapter, I briefly introduce my study through the conventional categories of purpose of the study, the research questions, limitations of the study, significance of the study, research methodology, and ethics considerations. This chapter also situates my own awakening to living in an age of globalization, and in so doing I explore local, global, personal, and academic locales.

Purpose of the Study

The purpose of the study is to hermeneutically engage business education students in a critical reflective encounter with their experience of being business students. Through a process of shared reflective journaling between myself as business education instructor and a group of my students volunteering as research participants, this study attempts to explore new pedagogical possibilities for the teaching of business education. Specifically, the study focuses on the research participants' reflections after being introduced to various dimensions of globalization phenomena.

The Research Question

The major question this study inquires into is as follows: What pedagogical lessons for college/diploma business education can be learned by hermeneutically engaging students in a critically-reflective process that examines their own learning?

Limitations of the Study

As an inquiry into the problematics of teaching and learning in the context of business education in an era of globalization, this study takes the form of an interpretive study that attempts to *understand meaning* rather than *discover facts*. So, there is no attempt to secure validity of the interpretation through historic forms of scientific objectivity. Rather, the question of validity can be addressed by following the hermeneutic principles of *distanciation* and *participation* (Ricoeur, 1983) whereby the journal entries of research participants and subsequent interaction with researcher encourage hermeneutic reflection.

My hope is that aspects of my study will resonate with readers, and that such resonation will provide an opportunity for readers to reflect, and then understand anew the problematics and possibilities of teaching business in an age of globalization -- and generally, of teaching in an age of globalization. Such resonance points to one dimensionality of generalizability of the study -- that being the extent that readers as participants in the educational enterprise share a commitment to improving pedagogical practice.

The task of understanding is a never-ending one, so the findings of the study are in no sense a conclusion, but rather an ongoing and ever-revealing process of knowing and being. Further explication of the limitations of my study will be explored in the final chapter in reference to the experience of business students serving as research participants in the study.

Significance of the Study

The curricula of Business Administration, like the curricula of many disciplines, has been marked by an adherence to a technical-rational orientation with an end-goal of technical efficiency. But such discourse disallows to any great extent the possibility of students and instructors raising questions about their studies and their lives -- about how else both could be. Perhaps a reconceptualization toward the hermeneutic honors the ambiguous, uncertain, messiness of life and learning. Because I wish to re-connect an understanding of being human with the on-going, interpretive narrative of everyday life, the study is oriented towards activating student voices otherwise rendered silent by historic narratives and pedagogic traditions. The significance of the study, then, is in the allowing for struggle, questioning, and contemplation on the part of research participants and researcher as we create a new discourse from living and studying in an age of globalization -- as research participants journal in a critically-reflective way to becoming more thoughtfully alive, as they travel narratively through a space of globalization, as they seek a third space where newness can enter their world. As researcher, I also hermeneutically encounter the conversation that develops through the cumulative journal writing. The goal of my inquiry, then, is to investigate the experiences of business students while awakening to living in an age of globalization -- the meanings they ascribe to their lives, the multiple discourses of being in a business programme, where they locate themselves within globalization issues, and how they might be implicated in the problematics that develop.

Research Methodology

The methodology I undertake in my research is oriented by the qualitative research tradition, and can be described as hermeneutic. Because I address hermeneutic research in greater detail in Chapter Three and the research methodology for my study in Chapter Four, I leave my comment brief at this point. However, for those readers unfamiliar with the hermeneutic tradition, let me offer the following brief introduction.

Hermeneutics is the art of interpretation. Thus, engaging in hermeneutic activity is simply the ordinary work of attempting to make sense of things we don't understand or that fall outside the assumptions or traditions of a matter. Researchers oriented by hermeneutics are not as interested in the cannons of the hermeneutic tradition as they are in engaging their research and thinking hermeneutically. So, wherever anyone is situated as a citizen, teacher, or researcher, basic insights from hermeneutics are helpful in revealing the conditions of life, and then pointing to where one might begin to find meaning in life and appropriate action in the conduct of that life. Hermeneutics is also creative. It attempts to suggest possibilities and relations between things in new ways. The hermeneutic tradition is also continuous. Coming to understand something is never completed; rather, understanding is appreciated as a continual process. To make this statement is not to say we cannot know something. Rather, it is to say that through hermeneutics we can better know something in the now, while recognizing there will be more to know in the future.

One of the important things to say about hermeneutics as a form of inquiry is that it is essentially educational in nature. Jardine (1992) says "hermeneutic inquiry has as its goal to educe understanding, to bring forth the presupposition in which we already live" (p. 116). He adds that hermeneutics is about discussing again something that has been deemed over and done with (p. 119). Key concepts (discussed at length in chapter Three) in the hermeneutic tradition include the importance of language, questioning, understanding, conversation, forestructure (recognizing and admitting the perspective, history, language, purposes, and convictions of one's history and tradition), and the hermeneutic circle (the process where preunderstanding is upheld, but likely modified by new understanding).

While the hermeneutic orientation is ancient (a school of hermeneutics existed in the first century in Alexandria, and Aristotle wrote a manuscript entitled *Peri Hermenia*), it is experiencing a renewal in academic work. Hermeneutic work came into prominence in the nineteen century through a movement known as German Romanticism. The movement was a reaction against the German Idealism of Immanuel Kant who was perhaps the leading philosopher of the European Enlightenment beginning in the seventeenth century. Freidrich Schleiermacher argued for a revival of the role of intuition in human understanding. He wrote *An Outline of Hermeneutics* in 1819. Wilhelm Dilthey was the first to draw a distinction between the hard and natural sciences -- what he called human sciences. Edmund Husserl is credited as the originator of pehnomenology. His student, Martin Heideggger, became one of the foremost philosophers of the twentieth century. His preoccupation was *being*: How being in the world could be understood. For Heidegger, what was at stake was nothing less than Western thought as it has been known -- not only its philosophy, but its natural sciences, human sciences, and everyday discourses. Another key thinker is Hans-Georg Gadamer who is recognized as the pre-eminent philosopher of interpretation in the second half of the twentieth century. He died at the age of 102 on March 14, 2002, and was prolific in his life's work in hermeneutics until his death. His key work, *Truth and Method* published in 1959, criticised the positivism embedded in methodologies of pure sciences. Gadamer argued that hermeneutics provides a way of breaking through prearranged signals to come to a more genuine knowing.

To return to my research project, in terms of practical enactment, I would like to note here that the research methodology in my study consisted of three phases:

1. After advertising for volunteer research participants, I convened a meeting where I explained the research project and the role of participants -- that being to write a critically-reflective journal entry after viewing/hearing each presentation concerning one particular dimension of living in an age of globalization, and in that entry to share impressions, understandings, insights, perplexities, connections, personal experiences, attractions, and relations.
2. The second phase involved a series of weekly meetings wherein participants listened to an audio tape or viewed a video recording concerning issues related to living in an age of globalization. The beginning of this phase included sharing with participants the curricular

topics of critical thinking and response journals to equip them with background information, context, and skills helpful for their journaling role in the study.

3. The final phase involved me, as researcher, offering, in the spirit of hermeneutics, an interpretation of all that has been said (and left unsaid too).

Ethics Considerations

Participants were informed verbally at the orientation session, and in writing in a letter of consent, of their right to withdraw portions of their journal entries from the study or to withdraw completely without penalty whatsoever. Doing so addressed the important dimensions of informed consent and opportunities of participants to exercise their right to opt out. Anonymity and confidentiality were addressed by my informing participants that I took seriously the responsibility for the confidentiality and anonymity of personal information included in journal entries, and my expressed expectation of their practising of confidentiality too. Part of my promise of confidentiality includes the replacement of all references to individuals and locations mentioned in journal entries with fictitious names within my dissertation and any other materials written using content from my study.

Several checks and balances were set in place to avoid the possibility of threat or harm. First, as discussed above, is the agreement of confidentiality. Second, is the explanation of the nature of the study and the expectations of the participants in the briefing session prior to beginning the research. Last, is the discussion with participants of ethical considerations. Given the unpredictable and personal nature of hermeneutic research, I believed a discussion of the ethics of my study needed to have broad horizons. I realized that ethical considerations must reflect the potential impact, positive or negative, that the research may have on participants -- recognizing, too, the possibilities for empowerment, emancipation, success, conflict, and disruption. What's important, then, is to sensitize participants to the potential for a variety of eventualities which I believe is itself a form of empowerment because it allows students to make conscious choices as to how they will engage in the study.

Personal Awakening to Globalization

Before I begin, it seems important to discuss my writing style with readers. There are times when I utilize a personal narrative style (as found in the section that immediately follows this explanation). My hope in utilizing such a style is to locate and situate myself within the topic of globalization. Doing so seems necessary for me, as researcher, in light of my expectation and hope that students involved in the study, as research participants, locate themselves within globalization. For me, doing so is in keeping with the nature of hermeneutics which demands a personal involvement with the topic, and which reminds us, always, that there is no severed location from which to report. Various aspects of globalization show themselves to us on personal and citizen levels. Because I do not understand globalization as just an academic theory, or as the culmination of international trade treaties, I begin with where I am anchored in globalization, and doing so results in a writing style more personal than is usually encountered in academic dissertations. I realize such a writing style does not conform to what has become an established mode of academic writing, but I ask readers to join me in this hermeneutic conversation.

There are also times when I bring in the voice of the Other as I attempt to establish a conversational hermeneutic quality to my writing. So, for example, instead of summarizing the work of various scholars utilizing my voice, I have chosen instead to add their voices to the conversation through the inclusion of carefully chosen quotations from their writings. My writing strategy is based upon the organization and positioning of the voices (authors, sources, thinkers, research participants) of others in certain ways so that my own voice is heard primarily through the inclusion of others' voices as forces upon the terrain of my text. In doing so, I believe my own points of view and voice emerge. Of course, as the text progresses, my interpretation of research participant journal entries provides opportunity for my voice to emerge. For me, hermeneutics involves engaging people and thoughts as I encounter them -- in the middle of things. It is my hope that my writing style signifies the multivocality imbedded in my topic and as a way of representing the myriad of conversations that happen simultaneously. So, I have tried to preserve the various voices that inform and mediate the complexity of coming to understand teaching business in an age of globalization. The result, again, is a writing style not commonly found in academic spaces, but one that I believe accommodates me as writer, the topic, research methodology, the students who volunteered as research participants, and perhaps you as reader too. I hope this brief explanation allows readers to travel easily over the terrain that follows.

A. The Local

I live in rural, northern Alberta on a cleared hillside of Canada's great boreal forest -- some 425 kilometres from Alberta's capital city. But my work is in an urban environment -- teaching marketing/advertising and business communications in a Business Administration diploma program at a community college. Living here at the spatial edge of North American human society, I assumed I was exempt from the forces of national and international politics and economics -- of what has become known as globalization. But, over the past few years, as I observed my immediate rural and academic community, I encountered globalization forces on every turn. I began to realize that local manifestations were indicators of more global phenomena. Indeed, so much has happened in the world since I adopted country-life (and urban college teaching) in the late 1980s that it seems I now live in a new age -- an era of globalization. As you read the various scenarios that follow, consider the following questions: Who is in charge? Whose interests are represented? Why is this happening? While a more extensive examination of globalization will occur later in my text, in the next section I would first like to explore some examples from my immediate rural neighborhood.

Farming practices. While several hog producing neighbors faced bankruptcy and bank foreclosures over the past few years, another was under contract to build massive hog barns to house several thousand hogs owned by an international corporation. And, while several farm families sold out and moved to the city, another was aggressively buying tens-of-thousands of acres of farmland and adopting a corporate model of farming. Meanwhile, after rural municipalities began opposing and blocking intensive livestock operations (ILOs), the provincial government amended the Agricultural Operations Practices Act in 2001 to shift the authority of such decisions from the grassroots to the bureaucratic/political realm. Of course, such intervention by government is not new in agriculture, despite rhetoric of governments getting out of the business of being in business. In the U.S., "Congress is busily working on a 10-year, $172-billion farm bill -- legislation that would put nearly $50-billion of new money into the hands of farmers over the next five years," reports

Barrie McKenna in the *Globe and Mail* (March 29, 2002, p. B7). In 2000, in the U.S., "farmers got 22 per cent of their income from the government" which compares to 19 per cent in Canada.

With only the very rare exception, grain farmers in my rural neighborhood utilize herbicides and pesticides such as Roundup, Ortho, Bullet, Machette, Ram Rod, Bronco, Pentagon, and Avenge. All canola grown in nearby fields is genetically modified and owned by the multinational corporation Monsanto. At branding time at any of the surrounding ranches, one of the tasks is to inject a bovine growth hormone tablet into each calf. Reading the ingredients on chicken feed I had purchased for our laying hens, I was surprised to see the inclusion of hormones and antibiotics. Underlying the events on the farm are world commodity prices, corporate presence, government involvement, science, technology, health risks, and the corporatization of agriculture. Through the events occurring in my rural neighborhood I see dimensions of globalization: changing roles and relations between the state, civil society, and business; corporate concentration; and rapid technological change.

Dying trees. A few years ago several local people noticed that an unusual percentage of trees were stressed and dying in my immediate surroundings. One neighbor had similar observations about the health of nearby trees and also of his alfalfa crops. Scientific research later revealed that 37 percent of the aspens had died and another 50 percent were dying. Spruce trees were developing weird tops -- what scientists call stork-nest syndrome. The studies (Pirker, 1997, 1999) attribute the tree and crop damage to ground level ozone caused primarily from the practice of flaring in the oil and gas industry. Again, the local events point to greater issues: environmental and health issues, safe food production, accountability, and the inability of society and its institutions to respond when concerns show themselves. Again, such issues point to globalization processes. For example, consider the situation where socio-economic planning is geared to the interests of unaccountable private power, and where the interests of others are incidental. Consider the situation where business values are pitted against other values such an environmental, health, or democratic values.

Local produce. Another neighbor decided to fulfil her lifelong dream of setting up a hydroponic greenhouse. After years of research and construction, her first crops of cucumbers, tomatoes, and lettuce ripened. But when she delivered her goods to Grande Prairie to sell her prized produce, she discovered that franchise restaurants and big-name grocery retailers were fixed into their own channels of distribution (often requiring food be transported across the continent), and could not (or would not) sell the locally produced food. Her only venue: the local farmers' market. Again, the anecdote directs me to what it means to live in an age of globalization, in particular the implications for the *local* in an ever-increasing *global*. But, it also illustrates the ways in which market structures have been altered, and the ways in which people feel threatened (and are) by unfair competition from low-cost, sweatshop labor elsewhere.

Forestry. One of my neighbor fells and logs for local landowners, and, mostly, the harvested wood is trucked out of the country to Montana near the northern boundary of the United States. Trees that end up at local or regional mills are turned into pulp, and then exported, also, to countries around the globe where the more job-intensive, but low labor, plants turn the pulp to paper. More recently, the Canada-U.S. softwood lumber tariff dispute has highlighted much mainstream media attention, and has brought to the surface the problematics with *free trade* agreements.

Beginning in the late 1980s, the Alberta provincial government approved policies to establish a massive expansion of its pulp and paper industry. Pratt and Urquhart (1994) document the government's commitment of $1.3 billion to forestry projects (including $550 million in loans to Daishowa and Alberta-Pacific and access to millions of hectares of forest), and the subsequent nearly four billion dollars that followed from private investment in capital investments in Alberta's pulp and paper industry. In 1986 Millar Western Pulp Limited began construction of a $205 million chemithermomechanical (CTMP) pulp mill; in 1987 Weldwood of Canada began a $416 million expansion of its 1950s bleached kraft pulp mill at Hinton; Alberta Newsprint Company Limited began construction near Whitecourt; in 1998 Daishowa Canada's Peace River Pulp Company (now owned by Daishowa and Marubeni) began a $580 million bleached kraft pulp mill, and Proctor and Gamble's (now Weyerhauser) bleached kraft pulp mill at Grande Prairie announced it would double its production; in 1989 the Alberta Energy Company started construction of a $182 million CTMP mill at Slave Lake; and in 1990 Alberta-Pacific began construction of a $1.3 billion bleached kraft pulp mill between Athabasca and Lac La Biche. The loans to forestry giants to kick-start economic activity were not without fiasco. In

1997 Alberta's government wrote off a $272 million loan to Millar Western Forest Products and a $130 million loan to the Alberta Pacific Pulp Co.

Again, the local situation points to the complexities resulting from globalization processes: the visible hand (government intervention), multinational corporate involvement, resource-based economies, world pulp prices, environmental concerns, tariffs and trade issues. More specifically, consider the shifting configuration and resulting privileged position of multinational corporations in the marketplace. And, consider the compressed geographic and political barriers as transnational corporations impose upon the terrain. Consider, also, that international trade agreements transfer decision making to private power and international bureaucracies.

Oil and gas exploration. Flying north from Edmonton, the view from the plane reveals an astonishing criss-crossing system of seismic lines slashed through the terrain. And if flying at night, the view reveals an equally astonishing view of thousands of gas flares burning off unwanted gas. In the past ten years, at an ever-accelerating pace, thousands of rural landowners have received visits from oil and gas company representatives to inform residents of their oil company's intention to drill. And, over the past ten years, relations between landowners and oil companies have been marked by conflict. The case of Wiebo Ludwig's (and others') environmental fight with the oil industry has been well-documented by mainstream media, but especially by Nikiforuk (2001) who reveals an energy industry that turns a deaf ear to the victims of oil industry pollution through such practices as flaring, and a regulatory process that rubber stamps and supports what oil and gas producers want. Nikiforuk (2001) finds many unexpected parties guilty of bad practice through his documentation of Ludwig's saga, and Skene (October 28, 2001) summarizes them well in his review of the book: "The RCMP for their bad judgement and the cavalier way they operated, the Alberta oil and gas industry . . . for the unbelievably indifferent approach to a clear and deadly danger -- hydrogen sulphide -- that faces a multitude of Albertans daily, and a provincial government too caught up in the chase for tax dollars (about a third of the province's revenue comes from oil and gas royalties) to practise decent stewardship" (p. D11). Skene's article refers to Nikiforuk's work as one concerning "individual rights, unchecked corporate power, RCMP prepared to play fast and loose with the law, and criminally shabby government regulation of the oil and gas industry."

A lasting impression from Nikiforuk's (2001) work is from an un-named mother (an every-person asking questions for every-one): "What are we dealing with? Ludwig, or a society that is crumbling and thinks that anything is okay for a dollar? There are no principles and morals left. There are no guidelines for our children. The oil companies have no accountability; the police accept no accountability; Ludwig holds no accountability? Why does all of society accept no accountability for their actions?" (Nikiforuk, 2001, p. 252).

A drive throughout my rural community at night reveals dozens of flares. Within an hour's drive hundreds of flares, many of them potentially lethal, spew known poisons and carcinogens into the air. Marr-Laing and Severson-Baker (1999) document the oil and gas industry pollutants that have an impact on the air, surface water, ground water, and land through oil and gas industry practices of solution gas flaring, well test flaring, gas plant incinerators, glycol dehydrators, fugitive emissions (accidental releases and spills), waste disposal, on- and off-site disposal of drilling muds. They identify dangerous levels of emissions that include sulphur dioxide (SO2), nitrogen oxide (NOx), volatile organic compounds (VOCs), -- which "include compounds such as benzenes that are known to be carcinogens and toxic to humans. VOCs contribute to the formation of particulate matter and react with NOx to produce ground level ozone" (p. 5). Others include air toxins such as styrene and toluene, which along with benzene, are "listed on the National Pollutant Release Inventory (NPRI) and are monitored because of their toxicity or carcinogenicity" (p. 5).

The purpose of outlining extensively the activities of the oil and gas industry is to illustrate what the many situations point to: multinational and transnational corporate presence, world oil prices, extract economies, environmental and health concerns, individual rights, corporate rights, politics, governance, regulations, and cultural forces promoting greater use of fossil fuels. And, in terms of globalization processes, the oil and gas example highlighted here illustrates how, under the globalization rubric, a type of assault on elementary human values can be carried out in a contemporary society, and how the civic and community envelope, in which capitalism once functioned, no longer contains or moderates the contradictions of capitalism. As well, the local situation exemplifies the increased threat to social cohesion because of globalization processes.

Aboriginals. Just a few minutes east of my home the Sturgeon Lake First Nation members struggle for survival. Poverty and addictions mark their existence. To the north, the Lubicon Cree continue a decades-old land settlement dispute. Gedicks (1994) documents the forestry and oil industry-born, inch-by-inch, day-by-day genocide of the Lubicon -- marginalized through the loss of traditional hunting and trapping lifestyles because of massive timber cutting and hyper oil and gas development. He describes a small group of 500 aboriginals on the brink of despair -- marked now by illness, addictions, violence, and social issues. He reminds readers that in 1990, the United Nations found Canada guilty of human rights violations after establishing that recent developments threaten the way of life and culture of the Lubicon Lake Cree and constitute a violation of Article 27 of the International Covenant on Civil and Political Rights. Nikiforuk (2001) reports that "in the last two decades Big Oil has taken nearly $9 billion worth of oil and gas from Lubicon land. The invasion has changed their way of life. . . . Before Big Oil arrived in the 1980s, the band harvested more than 200 moose a year. Now they were lucky to kill 20. Trapping income has dropped from $5,000 per trapper to less than $500. In 1985 and 1986, as wells flared around the band, the women miscarried 19 of 21 pregnancies" (p. 95). Once again, issues of globalization reveal themselves: colonization, expansionism, marginalisation, corporate profit, and government intervention. Concerning globalization processes, the local situation illustrates the ways in which Western economic values seep into the social and political fabric of other nations -- wherever those nations are located. It highlights why globalization is about culture, tradition and historic relationships. It provides an illustration of how globalization marginalizes non-Western history and identity. And, it reveals the contradiction in the notion that whatever is good for business will eventually be good for everyone.

Public education jeopardized. In my other world in the city, both through serving as an elected school board trustee and teaching in a community college, it is impossible not to observe difficulties created through reduced funding and changed policy over the past decade. Harrison and Kachur (1999) document the extensiveness of the cuts (15.6 per cent over a four-year period) and policy changes. Consider the title of a chapter written by Frank Peters: "Deep and Brutal: Funding Cuts to Education in Alberta" (p. 85). The chapter sub-title quotes an Alberta Education press release comment: "Meeting the future needs of our children requires a radical change to the governance and delivery of education." In the conclusion, Harrison and Kachur say "clearly much has changed in Alberta since the government of Ralph Klein came into power in 1993. . . . Education funding was slashed; corporate sponsors were invited into the schools and universities; charter schools were encouraged; teachers were subjected to increased workplace discipline; the number of school boards was reduced; and administrators came under increased and contradictory pressures to deal with the results" (p. 177). They also note that "educational change in Alberta cannot be separated from broader changes occurring throughout the Western industrialized world, and, indeed, everywhere under the rubric of globalization. We argue that -- more than ever before -- the meaning and purpose of education is being reduced to that of servant to the economy, in particular, the dominant corporate elite." More generally, they argue the battle between democracy and globalization is being fought over education, and over the definition of citizenship passed on to successive generations. The sentiment is captured by David King, in his report from the executive director to the 1996 spring assembly of the Public School Boards' Association of Alberta: "Rarely has there been such deep and shuddering turmoil in our own community and in every community we know of. Rarely have we seen so many people who live with the sense of being exposed, exploited, and humiliated. Rarely have we seen so much quiet desperation. Rarely have we felt so restrained on the sidelines as we watch important social institutions shake and rattle and grind to a halt in the face of benign neglect, derision, and active deconstruction."

Once again, there are shadows of globalization processes in the local scenario. Consider the decline of Keynesianism and the rise of neo-liberalism in government fiscal policy, and the subsequent hollowing out of the welfare state. And, consider the marketization of state and civil society, and the role of the mass media in manufacturing public opinion.

Post-secondary education. While comments concerning public education apply to post-secondary situations, two separate matters are worthy of mention. First, the Canadian Association of University Teachers (CAUT) *Bulletin* reports a significant shift that occurred at the 1998 World Conference on Higher Education. The reports says "for the powerful forces seeking to control post-secondary education, led by the World Bank and its allies, the enemy are university teachers around the world; and war has been declared. The battle cry is that higher education 'must proceed to the most radical change and renewal it has ever been required to take'" (November, 1998). It also notes that "for some years now, the World Bank has been developing an agenda on higher education which it refers to as 'the reform agenda.' The key concepts of the agenda are privatization, deregulation, and market orientation. Standing in the way of implementing this reform agenda to address the problems are, they make clear, the traditional university in general, and its faculty members in particular." Concerning faculty, the report says "The World Bank believes that faculty have too much power in higher education. . . . Faculty power has its sources in control of the curriculum (unrelated to the needs of the global economy), shared or collegial governance, unionism and, of course, academic freedom and tenure."

Secondly, the December, 1999, CAUT *Bulletin* reports that "university and college students are borrowing more money than ever and finding it more difficult to pay it back." It cites a Statistics Canada study that shows in 1990/91, one in five students reported repayment difficulties compared with one in three students in 1995/96. As well, it notes that "tuition for undergraduate arts programs in Alberta universities has risen by 194.1 per cent since 1990, including a six per cent increase this past year. Nationally, Alberta has experienced the biggest percentage increase in tuition costs." Some faculties face much higher increases. Allan Chambers, writing in the *Edmonton Journal* (March 1, 2002) reports that "the law school at the University of Alberta is considering a proposal to nearly double tuition to about $9,000 a year" (p. B1). And, at the University of Toronto, "the law school recently ignited a tuition debate by announcing it plans to raise its current tuition of $12,000 annually to

$22,000, to pay higher salaries and compete with Ivy League schools in the United States."

Again, the local situation brings to bear the rise of neo-liberalism in policy and fiscal development, the transformation of citizen to customer, the shift in purpose of post-secondary educational institutions toward a corporatized system designed to create passive and obedient customers well-prepared for their lives in an economic-focused world.

Trends in the Western world

Over the past few years, I began noticing glimpses of Western society under siege -- of people experiencing unhappiness, dissatisfaction, stress, and illness -- of Western society itself both dysfunctioning and unable to address its dysfunction. I started noting my observations. What follows is a brief sampling of situations that, for me, point to the dis-ease of living in an age of globalization. At various times over the course of writing this dissertation, I have wrestled with whether to include this section or remove it. In the end, I have decided to include it because, as well as articulating a few of the cultural aspects of globalization, in their own way the various trends outlined serve as parables of globalization, and in so doing provide a textuality otherwise not available. They provide a tangible point of entry to the core values informing globalization: growth, profit, consumerism, individualism, privatization. Interestingly, most of the parable-like vignettes that follow were media induced. Fiske (1994) utilizes a "river of discourses" metaphor in discussing media events, and says "at times the flow is comparatively calm; at others, the undercurrents, which always disturb the depths under even the calmest surface, erupt into turbulence. . . . Currents that had been flowing together can be separated, and one turned on the other, producing conflict out of calmness" (p. 7). He also says "there are deep, powerful currents carrying meanings of race, of gender and sexuality, of class and age: these intermix in different proportions and bubble up to the surface as discursive 'topics' . . . . A media event, then, as a point of maximum discursive visibility, is also a point of maximum turbulence (in calm waters currents are mostly submerged). It also invites intervention and motivates people to struggle . . . . It is therefore a site of popular engagement and involvement, not just a scenic view to be photographed and left behind" (p. 8). The following items, understood as media events, are indicative of globalization issues breaking through a calm surface, providing discursive visibility and turbulence, and inviting engagement, involvement, and struggle.

Working longer and enjoying it less. Kristin Goff, writing in the *Vancouver Sun*, observes that "high levels of stress on the job have doubled in the past decade, as workloads have risen and job satisfaction plummeted" (October 23, 2001, p. A2). The story cites a study by professors at Carleton University's Sprott School of Business and the Richard Ivey School of Business at the University of Western Ontario, which found that "fewer people can balance now than could a decade ago." Much of the rise is attributed to "52 per cent [who] said they took work home at night or on their days off. Just 31 per cent reported taking work home in 1991." Likewise, Schor (1992) says Western cultures are facing a central problem: "An economy and society that are demanding too much from people" (p. xv). She points out that one disturbing aspect of this new trend is that "the growth of work time did not occur as a result of public debate" (p. 3). And, in commenting that an increasingly consumerist way of life has also shown itself in Western societies, she says "work-and-spend has become a powerful dynamic keeping us from a more relaxed and leisured way of life" (p. 10). Another article, written by Gerry Bellett, (March 12, 2002) reports that "about 6.6 million Canadians -- more than a quarter of the population 15 years and older -- consider themselves workaholics, according to a Statistics Canada report" (*Vancouver Sun*, p. D3). "Six in ten workaholics said they don't have time for fun any more . . . . [and] felt under constant stress trying to accomplish more than they could handle." It seems, perhaps, that under the logic of globalization, it is our work which creates wealth that is most important. So, it is not surprising that the majority of people in the West have increased rather than decreased their work.

Cancer rates rising in young people. Not surprisingly, given the topic just covered, Gabor Mate writes in the *Globe and Mail* (April 24, 2002) that "more young people are being diagnosed with cancer in this country. . . . Unfortunately, research into the causes of this disturbing trend will focus on the unusual suspects while ignoring what likely is the most prevalent, single contributing factor: socially-induced, psychoemotional stress" (p. A17). He asserts that "stress remains outside the frame of reference of most researchers, epidemiologists and oncologists, despite its documented negative effects on the immune system and despite many studies that confirm an association between cancer and people's life stresses." So, in an age of globalization where people work more and find their work increasingly stressful, and where new environmental conditions may contribute to disease, the incidence of cancer continues to rise.

Media monopoly. A guest column ("Let's Press for Press Freedom") signed by 53 noted Canadians including such people as Charles Taylor, David Suzuki, Matthew Coon Come, Pierre Burton, and Farley Mowat and published in the *Globe and Mail* (April 19, 2002), calls for the Canadian government to commission a public inquiry into the effects of concentrated media ownership. They note that "today, Canada has one of the most concentrated media ownerships of any Western industrialized country" (p. A13). They note that CanWest Global Communications Corp. owns most of Canada's major daily newspapers and the Global television network, and call into question its recent decision to publish "'national' editorials. . . regardless of regional differences or individual community interest." They also cite from the 1981 Royal Commission on Newspapers report: "'Freedom of the press is not a property right of owners. It is a right of the people.' And diversity of opinion is the cornerstone of a healthy, vibrant democracy. The decline of journalism into profit taking and vested interest would serve no one but the few fortunate enough to own our mass media."

Record levels of debt. "Shopping-crazed Canadians have racked up nearly $1 in debt for every dollar they take home in their pay cheques, the highest level on record according to Statistics Canada," says Karen Howlett in the *Globe and Mail* (April 20, 2002, p. 1). She cites Joshua Mendelsohn, chief economist at the Canadian Imperial Bank of Commerce, who notes his alarm at Canadians comfort with staggering debt: "'The question becomes do consumers at some point say, wait a minute, I'm going to pull back here because my debt load is too high." A week later in the same newspaper, columnist Jim Stanford writes that "the debt load of Canadian consumers has reached an all-time record, at more than 98 per cent of their annual disposal income. In other words, for the first time in history, Canadians owe almost as much as they make" (April 23, 2002, p. A17). His comment: "So it seems that Canadians' households are deeper in debt than ever, yet they are spending to beat the band."

Poverty on the rise. While reports of poverty and homelessness have become daily fodder for Canadians, it is Hurtig (1999), in his comprehensive *Pay the Rent or Feed the Kids: The Tragedy and Disgrace of Poverty in Canada*, who assembles an extensive and continually deteriorating situation of poverty in a country, ironically, considered by the United Nations (UN) to be among the best in the world in which to live. Included in his work is his documentation of the UN's Committee of Economic, Social, and Cultural Rights devastating report in 1998 of Canada's neglect of its least-fortunate citizens. Single mothers, the homeless, Native peoples, and poor children were identified as among those whose condition has been made worse over the past decade by federal and provincial policies. Mark Evans, writing in the *Daily Herald-Tribune* (March 26, 2001) cites Josephine Gray in commenting that "globalization is changing Canadians's ability to be secure and raise a family but governments haven't come up with ways to protect people from that chronic insecurity. If governments want a cheap, flexible workforce, they have to be prepared to provide some social security along with it" (p. 3).

Identity through stuff. Geoff Pevere says "since the Second World War, identity in North America has become synonymous with property: You are what you eat shifted to you are what you own. Now that the postwar boom had gone definitively bust, an identity crisis of cultural proportions looms" (September 21, 1994, p. A14). As he says, "take away all the stuff from people for whom stuff equals self, and you're left with a spiritual black hole capable of sucking up an entire generation." And, he wonders "what happens to people when their personalities get repossessed along with their property."

All that trash. Daphne Bramhan writes about "this messing in our nests, from garbage to sewage to carbon dioxide emissions to paving over streams" (October 23, 2000, p. B3) -- what is known as our ecological footprint. She reports that "by every measure, Canadians rank near the top as resource hogs. . . It means our way of life is unsustainable." She points out that every Western person creates .67 tonnes of garbage per year and consumes 580 litres of water daily.

Civic participation. Deborah Jones (August 25, 2001, p. A23) observes that North Americans are "locked in a life of hard-scrabble consumerism and stressed families, [and] too few of us can find the time and energy for civic participation." She cites a Statistics Canada study that reports "there are one million fewer volunteers today than in 1997, just 6.5 million compared to 7.3 million. That 73 percent of the volunteering is done by seven per cent of those who give their time." And, she observes that "civic participation should not be solely linked to corporate largesse or giving funds for tax receipts. It should not be the subject of turf wars. Like Ralston

Saul, I think it should be as much a part of our lives as breathing, as much a part of our economy (which too often serves the 'market' rather than the people who dwell in it) as trade."

Pick a drug, any drug. Editorial writers with *The Globe and Mail* comment on the growing practice of Canadians in obtaining their own drugs over the Internet. They write that "the problems are obvious. Drugs that federal regulators have tried to bar from this country are reaching growing numbers of people. . . . Buyers may face serious, even fatal reactions -- from overdoses, or interactions with other drugs, or from taking drugs without understanding their effect on other medial conditions they have" (March 2, 2002, p. A14). Of note is the comment that "no one has the overall responsibility for stopping this trade."

Merger mania. Despite the commonly held belief that monopolies are bad news for consumers, a steady report of mergers, takeovers and acquisitions has pre-occupied business reportage in the past few years. Stephen Ewart, writing in the *Calgary Herald* (2000, September 7) says that "in 2000, more than 1000 corporations disappeared in Canada" (p. C1). A few examples include the $49-billion takeover of Seagram Co. by Vivendi SA of France, the $3.5-billion takeover by CanWest Global Communications of most of the Canadian newspaper and Internet assets of Conrad Black's Hollinger Inc, the BCE Inc. $2.3 billion buy out of CTV, the $2.5-billion takeover of Renaissance Energy Ltd. by Husky Oil Ltd., the $11.5 billion acquisition of Alteon WebSystems Inc. by Nortel Networks Corp., and the $4.99 billion purchase of Groupe Video Tron Ltd. by Quebecor Inc.

Rage, and more rage. Media stories abound of the 90s phenomena of what are now commonly known as road rage, air rage, and rink rage. One headline says "Lifestyle, stress trigger road rage" (*The Calgary Herald*, July 21, 2001, p. OS8), another claims "one in five Canadian drivers has been a victim, poll finds" (*The Edmonton Journal*, September 3, 2001), another says "Air rage: *The Journal* asked readers to share their experiences of air travel in Canada. Most, but not all, were horror stories" (*The Edmonton Journal*, August 5, 2001, p. 1), and a cover story in *Macleans* (March 26, 2001) declares "Rink rage: How parents are spoiling kids' sports." More recently, attention has been given to office rage and photocopier rage.

Unhealthy lifestyles and eating habits. Helen Branswell writes that "today's pre-teens -- the adults of the future -- are on a collision course with heart disease, says the Heart and Stroke Foundation" (February 6, 2002, p. A6). She says "this group could develop heart problems as early as their 30s unless they dramatically improve their eating habits and work more regular exercise into their lifestyles." And, Mark Kennedy writes in the *Vancouver Sun* that "Canada is a nation of fat people and the country's medicare system could eventually become unaffordable" (February 22, 2002, p. A6). He reports that Canada's health minister Anne McLellan believes "we are a nation, or becoming a nation, of obese people." Another story, by John Henzel, "Children's TV bulges with ads for fast food," reports that "fast-food commercials on Saturday mornings are pitching bigger and bigger portions, a trend that may be contributing to the alarming rise of obesity in young people" (*Globe and Mail*, April 23, 2002, p. A11). He writes that "a Canadian study revealed that 33 per cent of boys are overweight, up from 11 per cent in 1981. The number of overweight girls rose to 27 per cent from 13 per cent in the same period. Ten per cent of Canadian boys and 9 per cent of girls are obese." He cites dietitian Marlene Most who says "it's disturbing to see even larger food proportions being directed at young people, since most already eat proportions way beyond what is heart-healthy."

Eating disorders. A *National Post* front page story (2001, September 4) written by Mary Vallis reports that "one in four adolescent girls in Canada displays severe symptoms of eating disorders such as bingeing, gulping diet pills, and self-induced vomiting." Citing a study, Vallis writes that "27 per cent have disordered eating attitudes and behaviors that are precursors to anorexia and bulimia." An editorial in the *Vancouver Sun* (2001, September 5) entitled "We are failing our children" argues that "eating disorders are not just a matter of eating habits. They are a product of low self-esteem. Body image is a huge part of that, but it's not the only part. We are putting more pressure on our children than ever before. They have access to more information, more images -- more sales jobs -- than we can begin to count. We've gone way beyond marketing to teens" (p. A14).

All that television. Writing as a guest in *The Globe and Mail*, Kalle Lasn says "when you sit down in front of the box -- not occasionally, but on a regular basis, as a lifestyle choice (and North Americans watch four hours a day, on average, making TV watching the lifestyle choice of choice) . . . you're neither rounding yourself out in any appreciable way, nor sharpening some art or skill or craft. You're just dropping out" (May 30, 2001, p. R1). He says "some credible researchers . . .

suggest that there's something wrong with our hypermediated way of life -- that something psychologically corrosive is happening. The strong implication is that not just television and the Internet, but our whole commercial culture is toxic." Lasn adds that powerful studies by university researchers have "found a depression explosion . . . . Not only are more Americans becoming depressed each year, they're becoming depressed at a younger age, and the severity and frequency of their depression is rising."

Media response to terrorism. Bigelow and Peterson (2002) cite journalist Naomi Klein in pointing out that "after September 11, politicians and pundits around the world instantly began spinning the terrorist attacks as part of a continuum of Anti-American and anti-corporate violence: First the Starbucks window, then, presumably, the World Trade Centre" (p. 346). They observe that opposing free trade became tantamount to "opposing freedom itself." They cite U.S. Trade Representative Robert Zoellick who says "'this President and this administration will fight for open markets. We will not be intimidated by those who have taken to the streets to blame trade -- and America -- for the world's ills.'" And, they point out that "both government and press demonstrated disappointingly little curiosity about the circumstances that prompted the September 11 attacks." They also note that the "few and far between" thoughtful pieces "neglected the profound social changes wrought by the global economy in virtually ever corner of the world. They also posit that given the "'you're either with us or against us' ethos, asking our students to think critically about these issues and to consider alternatives can appear 'unpatriotic.' In the post-September 11 world, the pressures to conform to official stories have been more intense" (p. 349).

CEO compensation. "One of Canada's largest institutional investors says boards of directors are failing shareholders when they pay high compensation to CEOs despite weaker corporate profits," writes Janet McFarland in the *Globe and Mail* (April 24, 2002, p. B1). McFarland cites a study that discovered that "CEOs saw a 54-per-cent rise in total compensation" in 2001, despite, in many cases, profit shortfalls. For example, McFarland reports that JR Shaw "received a large bonus last year, despite his company's loss. His total compensation rose to $5.6 million." Overall, the dramatic rise in CEO salaries is indicative of the rising income disparity in the West.

Drugs and livestock. Writing in the *Globe and Mail*, Colin Freeze reports that "citing public-health concerns, Health Canada has ordered an investigation into the way that drugs are given to livestock" (April 25, 2002, p. A7). He notes that "the fear is unsuspecting consumers could be ingesting harmful chemicals by eating meat from animals pumped full of drugs in unsanctioned and unhealthy ways. . . . Most worrisome to the team were hormone growth promoters (HGP) and a substance that has been linked to cancer called diet-hylstilbestrol (DES)."

Life with pro sports. Bill Falk identifies that Western culture has consumed professional sports so extensively that it can no longer live without it. "We'd get by, but it would be a bleaker landscape. . . People would have a lot less to look forward to. It'd be a terrible blow. People would act as if their lives were emptied of meaning" (October 19, 1994, p. F1). He cites Croakley, a professor of sociology, who says "'the vocabulary and the imagery of sport carries over to our culture in very powerful ways. . . As much as anything else, sports provides many people with a way of making sense of the world. Many learned observers even contend that sports have evolved into a secular religion. . . Once upon a time, the most eye-catching structure in most major cities . . . were its houses of worship, its grand cathedrals. . . It's not an architectural accident that now the centre piece is often a giant, domed stadium.'" He ends by noting that there is good reason: the big four (baseball, football, basketball, and hockey) directly generate at least $5 billion annually in revenues, including ticket sales, television rights, and product marketing.

Seeking only immigrants who can help the economy. Writing in *The Globe and Mail*, Michael Goldberg argues for an increase of *economic immigrants* in Canada rather than social and humanitarian immigrants. He says "economic immigrants offer expanded trade and investment opportunities with their countries of origin through their extensive business and family networks" (August 2, 1994, p. A15). He cites the B.C. forest-products industry which "can trace many of its most important companies back to European immigrants. . . . Their European lumber and pulp connections helped build the B.C. industry into a globally competitive force."

Now it's men's vanity too. Jane Glenn-Haas says to "blame Calvin Klein. He put the buff, well-endowed guys in Calvin Klein skivvies on five story Times Square billboards. The air-brushed Adonis -- youthful, vigorous, healthy, energetic -- is now the 21st century male standard" (August 11, 2001, p. OS1). And, as she says, "the message is clear: Look like me or be a loser in your job, your career, not to mention your love life." Another article by Mia Stainsby says "North American males, once relatively free of body image pressures, are following women into the world of extreme body awareness" (p. 1). She reports that "there is a growing demand for cosmetics and hair transplants. There's more male liposuction. Face lifts. Pec implants. Calf implants. Breast implants. Male breast reduction. Penile implants. Steroid use." As well, she notes "there's growing dissatisfaction with their bodies, and that's leading to exercise beyond safe and healthy levels. Eating disorders. New terms such as reverse anorexia, big-orexia and muscle dysmorphia." She reports that, not surprisingly, "an industry has developed, worth billions, selling goods and services and escalating pressure to look good."

More vanity. Lynn Moore (January 9, 2001, p. A3) reports on a 16-year-old girl in Quebec who was given a breast enlargement operation for her birthday -- and covered by public health care. And, in an editorial, *The Vancouver Sun*, discusses blepharoplasty: "a popular trend among women of Asian heritage. It's a type of plastic surgery in which, for about $3,000, a surgeon stitches a crease into the lid of almond-shaped eyes in an attempt to make them look more 'Western'" ("The eyes," 2000, p. A16). The writer believes "there's a definite line between fashion statement and self-mutilation. . . . We think that line is too often crossed simply because of the dictates of the fashion industry -- both the high-priced runway and the hip street versions." The article highlights the never-achievable, fickle nature of image-altering: "How can anyone who desires a fashionable lifestyle hope to succeed when, one year, being dark and petite is in vogue, and the next year blonde and tall are desired?

Maddeningly, short hair will be all the rage for a while, then suddenly long locks are back, as if hair grows overnight."

The 21 examples outlined above point to an aspect of globalization concerning the reach of corporations (many of which are more powerful than individual nation-states) into the personal lives of people -- largely through the influence of media -- and in the shaping of culture through a complex presence in the developed world. While a comprehensive examination of globalization is found elsewhere in this document, it is important at this point to share my understanding of globalization -- which is wider than the economic dimension, and includes social, political, and cultural aspects.

B.) The Global

Through the years while local situations began showing themselves to me, many national and international events transpired which I began to understand as globalization processes at work. A summary of just a few of such events follows:

1987

- Aboriginal groups successfully argue at a First Minister's conference that Aboriginal self-government is an inherent right rather than a right contingent on the sanctioning vote of provincial or federal parliament.
- The near total meltdown of the New York Stock Exchange occurs resulting in what people remember as *Black Monday*. (October, 1987) The event reveals a highly volatile pattern marked by frequent and increasingly serious convolutions, the ruin of national currencies in Eastern Europe and Latin America, not to mention the plunge of the

new peripheral financial markets such as Mexico, Bangkok, Cairo, and Bombay precipitated by *profit taking* and sudden retreat of the large institutionalist investors.

1989 ●The Cold War ends following the breakup of the Soviet Union's external empire in Eastern Europe and the subsequent demise of the USSR itself -- ending the bipolar structure that had characterized world politics for almost half a century.

●The Canadian Parliament passes a unanimous vote to eradicate child poverty by the year 2000.

1990 ●New Democrat MLA Elijah Harper, a Cree, refuses consent to the Meech Lake Accord in the Manitoba Legislature, arguing it fails to recognize the rights of Aboriginal Peoples. The Accord dies June 22.

●A gun battle erupts between one hundred armed Quebec policemen and Mohawk members of the Warrior Society at Oka, Quebec. The Mohawk members protest over plans to turn some of their designated land into a golf course.

●The Royal Commission on Aboriginal Peoples (RCAP) is created to study Aboriginal issues and find solutions to improve relations between the government and First Nations.

1991 ●The U.S. led Gulf War shatters hope for a more peaceful world. At the same time, the collapse of the Soviet bloc of communist regimes substantially transforms the geography of power in the world, while the collapse of Marxism and the decline of the Left create a waning of interest in social theory and political practice.

1993 •China opens its first stock market, and runs out of application forms for shares, and thousands of frustrated buyers riot.

•The Primate Archbishop Michael Peers apologizes on behalf of the Anglican Church to Aboriginal people for the church's attempt to assimilate natives to European culture.

1994 •The North American Free Trade Agreement (NAFTA) takes effect.

•The first Summit of the Americas is held in Miami after the United States begins promoting a free-trade area stretching from the north pole to the southern tip of South America.

•The Uruguay Round of GATT (General Agreement on Tariffs and Trade) institutionalizes the right to free trade as having precedence over human, civil, environmental, workers' and government rights. GATT's new standing enforcement body, the World Trade Organization (WTO), unelected and meeting in secret, can demand repeal of member nations' laws. Corporations are now protected by binding and enforceable international agreements whose powers far outstrip the United Nations' International Declaration of Human Rights which remains non-binding and unenforced.

1995 •The World Trade Organization (WTO) is formed by an agreement among 125 countries (expanded to 144 as of 2002) and is given "powers far greater than had ever before been granted to an international body including the three primary characteristics of governments: executive, legislative, and judicial authority" (Mander & Barker, in Bigelow & Peterson, 2002, p. 103). The WTO has now incorporated within itself more than 20 separate international agreements, and has complete authority over each accord. Mander and Barker note that the WTO "can strike down laws, programs, and policies of its member nations and compel them to establish new laws that conform to WTO rules. This authority extends to provinces, states, countries, and cities" (p. 104).

●Mexico experiences a serious financial collapse, and a rescue package supported by the U.S. Treasury, the IMF, and the Bank for International Settlements is largely intended to allow Mexico to meet its debt servicing obligations with international creditor financial institutions.

●Moody's credit rating of Canada's public debt is a factor in the adaptation of Canada's 1995-96 structural adjustment programme involving massive cuts in social programmes and lay-offs of civil servants.

1996 ●The Royal Commission on Aboriginal Peoples struck in 1991 delivers its report of hundreds of recommendations and thousands of pages of research and conclusions. Among the recommendations are that

Canada's attempts to assimilate Aboriginal people have been disastrous in the past and will not work in the future, the problems between the political and social relationship between Aboriginal people and the rest of Canada require fundamental change, and reforming the land-claims process and ensuring that Aboriginal communities have control over natural and other resources is the key to everything else. (Bird, Land, and Macadam, 2002, p. 133).

1997 ●Asia's economic crisis begins.

●Canada hosts the Asia-Pacific Economic Co-operation (APEC) Summit in Vancouver, and protestors are bullied by police at the direction of the Prime Minister. (Since protestors were pepper-sprayed during the Vancouver APEC Summit, there has been a noted escalation of the use of police force at such gatherings.)

●Representatives from 180 countries meet in Japan to negotiate the Kyoto agreement. The treaty calls for most Western countries to reduce greenhouse-gas emissions by five percent to eight percent below their 1990 levels by 2012. Washington's target was a seven percent reduction -- a goal accepted by former president Clinton but rejected as economically dangerous by current president Bush.

●The World Economic Forum is held in Davos, Switzerland -- a six-day meeting of political and corporate elites.

●A record number of 11,500 oil wells are drilled in Alberta. The sale of oil and gas drilling rights, a barometer of industry optimism, also sets records -- pouring more than $1.5 billion into the provincial treasury in 1997 (Urquhart, 1998, p. 35).

●The Alberta government cancels its fall sitting of the legislature in favor of hosting the Alberta Growth Summit -- a formal discussion about future directions for developing the Alberta economy.

●The Chretien government legislates a ban on the cross-border sale of MMT, a gasoline additive that many believe is a dangerous neurotoxin which also interferes with the diagnostic system that controls a car's anti-pollution devices, but a year later after MMT's sole producer, Virginia-based Ethyl Corp, launched a NAFTA challenge against the Canadian government, the ban was reversed and Ethyl was paid $20 million as compensation for legal costs and lost profit (Clarke and Barlow, 1998).

1998 ●The world marks half a century since the United Nations adopted the Universal Declaration of Human Rights -- 30 articles of faith for the shattered global landscape after WW II.

●The Multilateral Agreement on Investment (MAI) dies as a treaty proposal after talks in Paris break down -- the result of insurmountable opposition by citizens and citizen groups.

●An exclusive group of 42 corporate executives, academics, and public officials gather in the opulent setting of Ditchley Park, a country house near Oxford, USA to chart a new direction for liberalizing global trade in services and to determine the future WTO role in services (Sinclair, 2000, p. 21).

●The Canadian federal government apologizes to survivors of Indian schools and establishes a $350 million fund for community healing.

●The Nisga'a Final Treaty Agreement, British Columbia's first treaty since 1899, is initialled, guaranteeing the Nisga'a of northwestern B.C. self-government, ownership of surface and subsurface resources on their lands, and a share of area salmon stocks and wildlife harvest.

●Russia's economy collapses.

1999 ●The Hague Appeal for Peace is held on the 100th anniversary of the first such gathering -- driven by Russia's desire to escape the crushing burden of keeping up with the armament race in western Europe. More than 7,000 people and 100 nations gather for the four-day event seeking world peace.

●The World Trade Organization (WTO) meets in Seattle. Though it is hoping to launch a new round of trade talks, the meetings fail after thousands of protestors take over the streets and overshadow the talks.

●Few Canadians know that in November, 1999, away from the glare of media, 18 federal government officials participate in a huge corporate conference to help set an ambitious agenda for radically restructuring the role of government worldwide (Sinclair, 2000, p. 17).

2000 ●Water laced with the lethal microbe E. Coli finds its way into the water system of Walkerton, Ontario, killing seven people and seriously infecting 2,300 others. The incident is deemed Canada's worst public-health tragedy.

●The U.S. state of California deregulates its electrical industry. Shortly after, rolling electrical blackouts occur in California because of shortages, then the state declares a stage 3 power alert -- the highest level of emergency when reserves hit a record low. The state responds by approving the highest rate hike in its history.

2001 ●Despite huge problems with energy deregulation in California and elsewhere, deregulation of the electrical industry in Alberta takes effect January 1 after the public utility is sold by auction at a fraction of its estimated value. The move causes prices to soar out of control. The government surprises economists by capping prices (re-regulation), and then offering more than $4.1 billion to the industry through rebates to Albertans and businesses to shield them from soaring natural gas and electricity prices.

●Hundreds of thousands of cattle, sheep, pigs, and goats are destroyed in Britain and other European countries after an outbreak of bovine spongiform encephalopathy (BSE) -- known as mad cow disease. Scientists report the feeding of meat and bone meal (MBM) mash to cattle may have caused the disease, and that some humans who eat BSE infected meat contract the fatal neurological disorder known as Creutzfeldt-Jakob Disease (CJD). Other scientists ponder the role of pesticides and chemical residuals from industry in the creation of the disease -- especially in light of wild elk and deer contracting a version of the disease (chronic wasting disease) in Wyoming, and domestic elk contracting it in Saskatchewan.

- A G-8 Summit is held in Genoa, Italy where over 100,000 people protest international corporate dominance. In response to police violence in Genoa, demonstrations erupt in over 300 Italian cities. Interestingly, mainstream Western media report little of the unprecedented opposition from the European public.
- The third Summit of the Americas is held in Quebec City amid thousands of protestors, a remarkable military presence, and *the fence*. A Free Trade of the Americas (FTAA) is signed after secret meetings based on the model of the NAFTA. One of the alarming practices of the FTAA is revealed by *Canadian Perspectives*: "In inviting corporations to sponsor social events at the Summit . . ., the Chretien government is showing breathtaking insensitivity. While fences three metres high keep the general public beyond even hailing distance of the delegates, inside the convention centre corporate executives will have easy access to national leaders. Why? Because of their ability to pay up to $500,000 to host coffee breaks, luncheons,

and receptions" (Spring 2001).

●The twin towers of the World Trade Centre in New York City are struck by hijacked planes and completely disintegrate, another plane strikes the Pentagon building in Washington, and a third crashes in Pennsylvania. A total of 3,044 people die: 2,820 in New York City, 184 at the Pentagon, and 40 in Pennsylvania. The U.S. declares war on terrorism -- specifically Osama bin Laden and his entire al-Qaeda network despite lack of evidence, and without seeking World Security Council approval. Western media promote the event as *the day that changed our lives*.

●The WTO hold meetings in Doha, Qatar -- launching a comprehensive round of trade negotiations to dismantle some of the remaining barriers to trade and prosperity.

●Wal-Mart Stores Inc., an American-based discount retail chain, officially becomes the largest company in the United States, capturing the top spot for the first time on the annual Fortune 500.

●Canada's largest technology company, Nortel Networks Corp. begins layoffs that eventually total 50,500 in an attempt to cut its way to profitability.

●After ailing for 18 months, Argentina's economy crashes.

2002 ●In the United States, the energy giant Enron Corporation collapses causing an unprecedented corporate scandal after off-books investment partnerships inflated Enron's balance sheet and covered its losses. "To a large extent, the Enron scandal is to the world of economics what September 11 was to the world of geopolitics" (*Vancouver Sun*, February 5, 2002, C2).

- The World Economic Forum meets for five days in New York City bringing together 2,700 government leaders and corporate executives (and thousands of protestors rallying peacefully). But, as *The Vancouver Sun* reports, "business leaders remained far more preoccupied by an unanticipated triple threat: Enron Corporation, Argentina, and al-Qaeda. These very different sources of political and financial uncertainty combined to cast a pall over the forum's 32nd annual meeting, making participants unusually reluctant to make firm predictions about the economic future" (February 5, 2002, C2). The newspaper report also says of the meeting: "With the World Trade Centre site still smoldering almost five kilometres south of the forum, much of the discussion focused on real or imaged fault lines between Islamic and Western culture, and the widening 'digital divide' between advanced industrial societies and the world's poor majority."
- The World Social Forum is held in Porto Alegre, Brazil, with 60,000 in attendance. The event is held as a counter movement to the World Economic Forum in New York city, and Judy Rebick (*McLeans*, Feb. 25, 2002) reports from the gathering: "The common analysis is that

corporate globalization is facing its worst crisis legitimacy in years through the twin debacles of Enron and Argentina (p. 12). She cites Canadian activist Naomi Klein in noting that "this movement of movements represents an escape hatch between George Bush and Osama bin Laden."

●In Alberta, the first private, for-profit clinic for overnight care is approved by the College of Physicians and Surgeons -- only a year after the provincial government passed Bill 11 which fundamentally changed the essence of universal health care.

●Swiss voters approve joining the United Nations, (the 190th member) finding the prospect of a greater role in today's interlinked world more compelling than fears that it would threaten the nation's centuries-old tradition of neutrality.

●Argentina's central bank suspends most of the operations of the Bank of Nova Scotia's Argentine subsidiary for a month, and orders a shutdown of the troubled Latin American nation's entire banking system.

●Corporate scandal and debacle in the U.S. become daily cover stories. Varcoe and Schmidt (July 6, 2002) report that "in recent weeks, the list of disgraced chief executives has grown longer by the day, casting shadows across North America's capital markets" (p. E1). They list the crimes: Enron's CEO's hiding billions of dollars in debt off the company's balance sheets while auditors looked on, Tyco's Ceo conspiring to avoid $1 million US in state sales tax on art, Martha Stewart caught up in the maelstrom of insider-trading allegations, mismanaged fortunes at Vivendi Universal, and unapproved personal loans at Adelphia. Hundreds of other companies have reported errors in accounting. As they note, "mix these problems together with rogue CEOs and you've created what the Economist magazine called 'the wickedness of Wall Street.'"

- U.S. President George Bush, a president known for close ties with big business (including Enron which donated more than $400 thousand to his presidential campaign), announces corporate regulatory reform while addressing 1,000 of Wall Street's most powerful leaders.
- The dismissal of *Ottawa Citizen* publisher Russell Mills by CanWest Global Communications after he wrote an editorial calling for Prime Minister Chretien to step down (Chretien is a family friend of the newspaper chain's owners -- the Asper family of Winnipeg) raises a flurry of questions about media concentration in Canada and the state of democracy under this type of imperiled free press.

C.) The Academic

Through the same period outlined above, I was enrolled in graduate programs at the University of Alberta. First, a graduate programme in Educational Policy Studies where I became captivated by the hegemonic role of media in Western cultures, and then a doctoral programme in Secondary Education where I was awakened to the forces of globalization, and a transformed pedagogic practice. What follows is a brief exploration of my own transformation.

Post Ed. D. course work narrative. During the last class of the last course that the 14 members of the *cohort* programme would have together, we planned a session to share what the experience had meant to us. I recently re-read my journal entry from that session, and now realize the thoughts I shared were already pointing to the research work I would do -- though I couldn't make sense of it at the time.

I refer to my experience in the programme as "journeying to profound places" -- in readings, discussions, and thinking: "My work in the Ed. D. programme has been remarkably purposeful right from the beginning. An abiding life-force of sorts has been present. All that I have done has helped me articulate both who I am and what my mission is." I also note that "I feel I have experienced an extraordinary transformation -- not from, say, a poor educator to an improved one, or an inadequate person, to, now, an adequate one. Rather the transformation has been deeply self-revealing and other-awaring. Through both I now seem to be able to fix my gaze on things that matter more deeply." I realize now, in returning again to my journal entry from that day, that my educational ventures assisted in helping me put together the puzzle pieces from personal, local, national/international sites into a landscape with coherence.

My journaling also includes the following passage: "To be 'on a woodpath' is a popular German expression meaning to be confused or lost -- sometimes on a wrong track -- hence the translation *ways that head nowhere*. I propose an extension to the definition, because, like wilderness travelling, all paths lead somewhere -- though where they lead cannot be predicted or controlled. They force us to plunge into unknown territory, and often to retrace our steps." Reflecting on my own thoughts, I realize that one of the preconditions for transformation to occur is to break from the prevailing hegemony and encounter aporia. For it is there, at that place of doubt and apparent unresolvability, that one can discover the reorientation necessary to proceed forward into life that is complex and problematic. It is interesting for me to re-visit my adolescent awareness of my own transformation:

> Part of my transformation has resulted from revisiting where I have previously been -- revisiting beliefs and practices as an educator, yes, but also reconsidering my role as a citizen in a democratic state and a neighbor in a community. Part of the transformative experience resides in concepts introduced in the academic experience. . . . And, part of the transformative experience resides in giving myself permission to espouse and practice what I always knew was right but couldn't articulate -- as one who has worked and lived *ungrammatically* in a most *grammatical* environment (to borrow Carl Leggos's phrase). Modernism has played a repressive role in enabling economic globalization -- as Michel Foucault and Paulo Freire express. But once unmasked, we (I) can address oppressive forces as they reveal themselves. The feeling is likened to an asthmatic given back his/her breath -- David Jardine's expression taken from his introduction of David Smith's 1999

book *Pedagon*. (Personal journal entry)

My journal writing reveals an awareness of another dimension -- one that I now see essential to my research project. I say that "surprisingly, (yet also not surprisingly) in the very first paper assigned in the Ed. D. Programme, I quote philosopher Herbert Spencer who asks 'what knowledge is of the most worth?'" and then I answer the question by quoting Davis: "The only reply is that 'curricular decisions are based on a commitment to particular values that become the criteria for what's important.'" But I also note that "by my experience in graduate studies I have been enabled to ask *what's important*, and then to sense where I ought to begin to seek the answer." So, I am then able to say "I can now heartily express my own tact of teaching -- my own knowing that the important curriculum resides in the join-up or relational curriculum; the struggle-to-make-the-experience-honorable curriculum; the never-complacent curriculum; the family curriculum; the tentative and contingent curriculum; the teacher-as-co-investigator curriculum; the gospel-like faith, hope, and love curriculum; the students as critical participants curriculum; the foundation-of-trust curriculum; and the metonymic space curriculum."

As I end my journal entry, I suggest that "as my travels continued I found it increasingly difficult to speak confidently about matters that were also increasingly and obviously veiled in mystery. Before long, neither my location nor my destination were influenced by the certitude I had assumed I should be seeking in a doctoral programme." I close the entry by saying "my own pedagogy has never been easy, and it's more difficult now that I am challenged to think anew about what I do with precious class minutes, what my role as *teacher* should be, and how I honour potential. But, it's easier also -- knowing there is a role for a pilgrim on academic journeys."

D.) The Thinkers/Knowledge

Thus far I have introduced readers to my awakening of local scenarios that were occurring simultaneously with national/international events -- both of which coincided with my studies. And, all of the above contributed to my transformation, and my interest in re-visiting my own pedagogic practice within Business Education, and its curricular landscape in general. But there is one more dimension to my transformation: exposure to ideas of authors who were well ahead of me on their own journeys. Not surprisingly, most of them were written in the same time period already delineated. While there are many, many contributing players, I will highlight just a sampling of the more influential.

Market as God. Max Weber's (1958) modern classic *The Protestant Work Ethic and the Spirit of Capitalism* illustrates the connection between the austere work ethic of Puritan sects through Calvinistic notions of predestination and the capitalist rationalization that followed. Weber was the first to propose that capitalism arose from spiritual roots, especially the Calvinistic conception that *prosperity* is a sign of being among the chosen. However, over time, predestination made sacraments unnecessary, and, as they devalued, economic success in this world came to be accepted as demonstration of God's favor. Weber's thesis is important because it shows how the original intention can be inverted into something quite different. For Weber, as God became more distant and irrelevant, Westerners' preoccupation with capital and profit became the main obsession.

Karl Polanyi's *The Great Transformation* (1944) documents how over the past century the Market has risen above gods and demigods to become the first cause. It is a prophetic warning of the consequences of honoring finance over societies and cultures. The great transformation involves a seismic shift from a period in history when "gain and profit made on exchange never before played an important part in human economy. Though the institution of the market was fairly common since the later Stone Age, its role was no more than incidental to economic life" (Polanyi, 1944, p. 43). Replacing such a situation is what Polanyi calls "the market pattern" (p. 57) which

> being related to a peculiar motive of its own, the motive of truck or barter, is capable of creating a specific institution, namely the market. Ultimately that is why the control of the economic system by the market is of overwhelming consequence to the whole organization of society: It means no less than the running of society as an adjunct to the market. Instead of the economy being embedded in social relations, social relations are embedded in the economic system. . . . For once the economic system is organized in separate institutions, based on specific motives and conferring a special status, society must be shaped in such a manner as to allow that system to function according to its own laws.

Harvey Cox, in an article entitled "The Market as God" (March 1, 1999), published in *The Atlantic Monthly,* explains that after being challenged to read the business pages of newspapers and magazines he came to realize that "behind the descriptions of market reforms, monetary policy, and the convolutions of the Dow, I gradually made out the pieces of inner meanings of human history, why things had gone wrong, and how to put them right" (p. 18). Cox, like Polanyi, says that "since the earliest stages of human history . . . there have been bazaars, rialtos, and trading posts -- all markets. But the Market was never God, because there were other centres of value and meaning, other 'gods.' The Market operated within a plethora of other institutions that restrained it" (p. 20). Cox finds it interesting that one of the main sources of opposition to the liturgy of the Market comes from religious centres who recognize the shift in worship to another God. As an example, he discusses the battle shaping up in the West over an attempt to merchandise human genes -- the newest theophany of the Market -- and says "banding together for the first time in memory, [are] virtually all the religious institutions in the country, from the liberal National Council of Churches to the Catholic bishops to the Christian Coalition." He also points out that "such is the grip of current orthodoxy that to question the omniscience of the Market is to question the inscrutable wisdom of Providence. . . . In this era of Market religion, where have the sceptics and freethinkers gone?" he asks. "What has happened to the Voltaires who once exposed bogus miracles, and the H. L. Menckens who blew shrill whistles on pious humbuggery?" Lastly, Cox points out a major contradiction between the religion of the Market and traditional religions: "All of the traditional religions teach that human beings are finite creatures and that there are limits to any earthly enterprise. . . . [but] in the chapel of the Market the First Commandment is 'there is never enough'" (p. 23).

McMurtry (1998), in *Unequal Freedoms: The Global Market as an Ethical System* adds more dimensions: "There is a theocratic character to the global market value system not recognized by its adherents, even as they continually invoke 'the invisible hand'" (p. 16). His questions are good questions: "Is market ideology a covert religion whose theology is economic? Are its this-worldly rewards and punishments its moral disciplinary apparatus? Is there an awed fear to ever question the jealous God of its commandments? Do the market's underlying prescriptions and prohibition form the ancient pattern of society worshipping its own structure as divine totem?"

Loy (1997) argues that "economics is a moral science because the problem of who gets what is inevitably a moral issue, yet economists and their clients strive to quantify economic processes into mathematical formulae that can be calculated and manipulated as if they were as impersonally valid as Euclidean geometry" (p. 50). He turns to Weber in restating the supposition "that capitalism began as, and may still be understood as, a type of salvation religion: dissatisfied with the world as it is and compelled to inject a new promise into it, motivated (or justifying itself) by faith in the grace of profit and concerned to perpetuate that grace with a missionary zeal to expand and reorder (rationalize) the economic system (p. 52). As he notes, "this supposition challenges our usual distinction between secular and sacred, between the economic sphere and the religious one."

Likewise, Loy (2000) explains that if religion is understood "as what grounds us by teaching us what this world is, and what our role in that world is, then it becomes obvious that traditional religions are fulfilling this role less and less, because that function is being supplanted -- or overwhelmed -- by other belief systems and value systems" (p. 15). He points to the collapse of communism as an event that makes it "apparent that the Market is becoming the first truly world religion, binding all corners of the globe into a world view and set of values whose religious role we overlook only because we insist on seeing them as 'secular'" (p. 15). Loy (2000) asserts that "the discipline of economics is less a science than the theology of that religion, and its god, the Market." He explains that as a teacher, "whatever I can do with my students a few hours during a week is practically useless against the proselytizing influences that assail them outside class -- the attractive (often hypnotic) advertising messages . . . that constantly urge them to 'buy me if you want to be happy'" (p. 18). As he says,

> if we are not blinded by the distinction usually made between secular and sacred, we can see that this promises another kind of salvation, that is, another way to solve our unhappiness. In so far as this strikes at the heart of the truly religious perspective -- which offers an alternative explanation for our inability to be happy and a very different path to become happy -- religions are not fulfilling their responsibility if they ignore this religious dimension of capitalism, if they do not emphasize that this seduction is deceptive because

this solution to our unhappiness leads only to greater dissatisfaction.

Loy (2000) asks "if the market is simply the most efficient way to meet our economic needs, why are such enormous industries necessary?," and then responds: "[Because] economic theory, like the market itself, makes no distinction between genuine needs and the most questionable manufactured desires" (p. 26).

Whither democracy? Soros' (2000) book *Open Society: Reforming Global Capitalism* reminds us that "we live in a global economy that is characterized by free trade in goods and services and even more by the free movement of capital. As a result, interest rates, exchange rates, and stock prices in various countries are intimately interrelated, and global financial markets exert tremendous influence on economic conditions everywhere" (p. x). He asserts that democracy and capitalism do not necessarily go hand in hand (p. xi), and that "capitalism is very successful in creating wealth, but we cannot rely on it to assure freedom, democracy, and the rule of law. Business is motivated by profit; it is not designed to safeguard universal principles" (p. xii). Soros (2000) maintains that "a closed society pursues the delusion of perfection and permanence; an open society accepts the human conditions" (p. 28). The importance of making such a claim is that "when all constructs are imperfect, some alternatives are better than others, and it makes all the difference which alternative we choose" (p. 28). So, "since capital is essential to the creation of wealth, governments must cater to its demands, often to the detriment of other considerations." Ultimately, as Soros points out, "market fundamentalism, which derives its scientific justification from mainstream economics, is just as spurious an ideology as Marxism" (p. 41).

Linda McQuaig's (1998) *The Cult of Impotence: Selling the Myth of Powerlessness in the Global Economy* documents Canada's own falling-in-line to the market-as-God mantra -- which she refers to as a cult. In the introduction she frames what is to follow: "That the country was to be fundamentally reworked, that hundreds of thousands of Canadians would lose their jobs in the wake of cuts, that some of the poorest people would lose a major chunk of their income as a result of this conversion seemed outside the parameters of debate. . . . It became clear there was to be no debate" (p. 5). McQuaig says that what is required under the unfettered, laissez-faire doctrine is "acceptance of powerlessness, [and] our resignation to a world without solutions -- a world of inaction and helplessness" (p. 12).

For the common good. Daly and Cobb's (1989) *For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future* documents the great achievement of economics becoming more than science -- why economics should be ordered to the needs of the real world rather than its current abstraction -- and how changes might come about for a vision of economic order that is just, participatory, and sustainable. The authors are disturbed by the ideology of capitalism: "We human beings are being led to a dead end -- all too literally. We are living by an ideology of death and accordingly we are destroying our own humanity and killing the planet. . . . The fact that many people of good will do not see this dead end is undeniably true, [and] very regrettable" (1989, p. 53).

Mander and Goldsmith's (1996) *The Case Against the Global Economy and*

For a Return to the Local, David Korten's (1995) *When Corporations Rule the World*, and William Greider's (1997) *One World, Ready or Not: The Manic Logic of Global Capitalism* all expose the realities of the global economy in terms of human struggle and environmental costs, and the pursuit of accumulating wealth as an act, ultimately, of destruction and exploitation.

McRobbie and Polanyi-Levitt (2000) provide the historical perspective necessary to understand how the means became ends; how economics became ideology. They remind the reader that the "Bretton Woods institutions have long ceased to play the roles originally assigned to them. They have been subverted to bulldoze economic and social protective structures of weak, indebted countries" (p. 9). They reiterate that "in all previous human societies, the economy was submerged (embedded) in social relationships" (p. 10) -- Polanyi's great transformation. But, as delineated, "the transformations we are witnessing today are playing out on a global scale. They are complex, dangerous, and indeterminate. The challenge now is to reclaim the state for society as an instrument to contain and discipline creditors, investors and transnational corporations, to redistribute the gains from growth, to assure basic needs, . . . to re-launch development by debt cancellation, to assert the primacy of inclusions and social justice over exclusion and inequality, and to elevate 'social' and 'cultural' over exclusively 'financial' and 'economic' priorities" (p. 11). Two questions from the text draw attention to themselves: "Is there really no alternative to global neo-liberalization? Have nation-states -- even large ones -- been fiscally emasculated into helplessness and passivity by the dictates of global money markets?" (p. 10).

Economic origins. Helleiner (in McRobbie & Polanyi, 2000) delineates that Polanyi "sought to challenge the thesis that the nineteenth-century market economy emerged as a result of inevitable or 'natural' economic forces" (p. 12). In fact, he says, Polanyi argued the opposite: "There was nothing natural about laissez-faire; free-markets could never have come into being merely by allowing things to take their course . . . laissez-faire itself was enforced by the state" (citing Polanyi, 1944). Secondly, Helleiner argues that Polanyi questioned "the liberal assumption that the nineteenth-century market-based economic order was . . . sustainable." Saul (1995) also attempts to clarify the positionality of economics in history. He argues that Western thinking (universities, think tanks, public forums) projects that "democracy was born of economics, in particular of an economic phenomenon known as the Industrial Revolution. And that modern individualism was also a child of the Industrial Revolution. The less determinedly superficial of such voices will give some credit to the Reformation, which makes them only marginally less inaccurate" (p. 3). But, he points out the problem with such a theory

> is that much of modern individualism and democracy found life in Athens, some time before the Industrial Revolution. And both grew slowly, with ups and downs, through a series of key steps until the twelfth century. . . Every important characteristic of both individualism and democracy has preceded the key economic events of our millennium. What's more, it was these characteristics that made most of the economic events possible, and not vice versa.

Market infallibility. John McMurtry (1998) gives dimension to the supremacy of economics: "No market decision is ever made that is not an expression of the market value system" (p. 2), he says, laying bare the presence of a hidden ethical infrastructure. He makes several points worth pondering. First, that "to be indoctrinated is to internalize a structure of thinking by habitual repetition, allowing for no question, alternative, or critical exposure" (p. 7). He explains that "people are apt to believe that a practice is simultaneously free, expresses a law of nature, and is ordained by divine authority. The incoherence of these assumptions of a value program cannot register within it, because its nature is to be closed to any possibility that it could be wrong." And, he points out that "this is a strange and fateful pattern of humankind, a herd-pattern operating beneath consciousness, a pattern that bedevils history and civilization. But it is not inalterable, or immutable. It is always an unexamined value system." McMurtry synthesizes the Market's regulating principles to a set of ten commandments:

> Private property is good in all things; the money-price system optimally distributes goods and services through society; protectionism of domestic production of any kind is bad; government intervention in the market is bad unless it promotes profitable market activities; profit-maximization is the engine of social well-being; individual consumer desires are permanently increasing; freedom to buy and sell in money exchanges is the basis of human liberty and justice; pursuit of personal maximal income is natural, rational, and required for society to work; economic growth is permanently desirable and

> necessary; [and] the great majority who have only their labour and service to sell must do so if we are to continue to live in a free and prosperous society. (p. 61)

What is shocking, perhaps, is that "unlike the ten commandments of Judaic-Christian religion, however, these principles of proper organization of social life are now prescribed to or assumed by almost all states of the world as the ordering framework for their reproduction, and the inevitable requirement of their survival in the new global order." In his work, McMurtry reveals the extreme level of fundamentalism and extensive universality that marks the new global market ideology.

Second, he highlights that "there is a mind-set and fixed assumption that the market is the best known form of society, and therefore whatever occurs in accordance with its requirements is bound to be the best we can hope for" (p. 13). Third, he notes that all societies require a civil commons: "Societies require a community-funded capacity of universally accessible resources to provide for the life preservation and growth of society's members and their environmental life-host" (p. 24). Interestingly, he explains that the global market doctrine not only does not distinguish these opposed values, but treats them as identical values (p. 24). As McMurtry says, "for even the sceptical, the civil commons is the only alternative for survival . . . . [It] is the vast social fabric of unpriced goods, protecting and enabling life in a wide and deep seamless web of historical evolution that sustains society" (p. 25).

A final point by McMurtry (1998) is that any learned discipline must accept rational challenge, otherwise it is dogma and its promulgation propaganda" (p. 77). As such, he recounts how a group of eminent economists make a public declaration of opposition because they did not accept the market ideology's current presupposition of infallibility. He reports that "some forty-four dissenting economists from North America, the U.K., and Western Europe concluded in 1941 that the orthodox school of economic theory has become so closed to critical doubt or alternative that they jointly signed a 'Plea for Pluralistic and Rigorous Economics.'"

Dis-ease with modernity. Philosophers from many perspectives have been critical of the Enlightenment project based on the supremacy of objective reason. The era bears many names: Modernity, the Enlightenment, Neo-Classicism, Reason, Aestheticism. But all point to the period of history marked by faith in science and technology -- an era of life, thinking, and functioning now disqualified by contemporary philosophers and authors from wide-ranging perspectives -- postmodernists, post-structuralists, critical theorists, feminists, humanitarians, theologians, and ecologists. Habermas, for example, "sees Western Reason, when combined with capitalism, technology, and the media, as a force of domination and manipulation rather than a force of liberation or free expression" (Cowan, 1998, p. 11). As Saul (1992) says, "we must constantly remind ourselves, therefore, that the rational idea has run as the central force through almost five centuries of Western vices. . . . Reason remains the sign of Western man's [sic] conscious self and therefore his better self. . . . In varying ways, to varying degrees, the Greeks had identified reason (logos) as one of the key human characteristics -- the superior characteristic. Reason was virtue. Rational action led to the greatest good" (p. 14). Saul explains that "since the 1620s, if not the 1530s, we seem to have merely been fiddling with details . . . . and so Descartes' deductive, abstract arguments which prove their conclusions mathematically melt into Locke's empirical, mechanical approach which melts into Marx's determinism" (p. 15). Saul points to one of the serious consequences of the belief in Reason: "Reason began . . . to separate itself from and to outdistance the other more or less recognized human characteristics -- spirit, appetite, faith and emotion, but also intuition, will and, most important, experience." And so, Saul suggests that "the Age of Reason has turned out to be the Age of Structure; a time when, in the absence of purpose, the drive for power as a value in itself has become the principal indicator of social approval."

Other thinkers have expressed regret and despair over modernist assumptions, and expressed their hope in other places. Neil Postman (1982, 1985 1992) emphasizes how technology and mass media corrupt contemporary culture. Noam Chomsky (1997, 1999) critiques the tyranny of the few that restricts the public arena and enacts policies that vastly increase private wealth, often with complete disregard for social and ecological consequences. Chomsky (1995) also inquires into the nature of the media and the role of intellectuals in a political system where the population cannot be disciplined by force, and thus must be subjected to more subtle forms of ideological control.

Postmodernity. Before I proceed to the next section, a brief examination of the term postmodernism is required. Kincheloe (1995) says the "'grand narratives of legitimization' (that is, all-encompassing explanations of history like the enlightenment story of the inevitable victory of reason and freedom) in the postmodern world are no longer believable; they fail to understand their own construction by social and historical forces" (p. 87). He explains that "reason is undermined because of its co-option by those in power who speak the authority of a science not subjected to self-analysis" (citing Giroux, 1991). Retracing history, Kincheloe (1995) reminds us that "understanding the failure of Medieval ways of seeing the world, modernist thinkers sought new methods to understand and control the outside environment. Cartesian science, thus, became a foundation for this new impulse, as science set out to make sense of complex phenomena by reducing them to their constituent parts for detailed analysis" (p. 87). He explains that "along with this scientific dimension existed the socio-economic feature of modernism -- capitalism with its unyielding faith in the benefits of science and its handmaiden, technology, its doctrine of progress, its cult of reason, and its logic of organization that would culminate in Fordism in the twentieth century." And, he says the subsequent "postmodernism has something to do with the questioning of these modernist tenets. More specifically, postmodernist observers subject to analysis those social assumptions previously shielded by the modernist ethos. They admit previously inadmissible evidence, derived from new questions asked by previously excluded voices, challenge hierarchical structures of knowledge and power that promote 'experts' above the 'masses,' and seek new ways of knowing that transcend empirically verified facts and 'reasonable' linear arguments deployed in a quest for certainty" (citing Calinescu, 1987; Hebdige, 1989). He also cites Giroux

(1988, 1991) in saying that "when grounded on a critical democratic system of meaning that is concerned with analysing knowledge for the purpose of understanding oneself more critically and one's relation to society and their own work, naming and then changing social situations that impede the development of egalitarian communities marked by a commitment to economic and social justice, and understanding how world views and self-concepts come to the constructed, postmodernism becomes a powerful tool for progressive social change" (p. 88).

CHAPTER TWO: AWAKENING TO PROBLEMATIC ASPECTS OF TRADITIONAL BUSINESS EDUCATION

While the previous chapter introduces my study and expresses my personal awakening to living in an age of globalization, it is now essential to bring into view the ways in which pedagogy is situated in my research. So, in this chapter I explore curriculum location, curricular landscape, pedagogic location, the history of business education, and globalization as a pedagogical issue.

Curriculum Location

To begin, I wish to identify my location as an educator: both geographic and geophilosophic. Of course the geographic is easiest, so I will begin there. My primary site is that of a teaching-oriented community college where my teaching assignment includes both first-year certificate and second-year diploma students in the Department of Business Administration.

Curriculum as published. Typically, certificate and diploma business students are required to complete ten courses in their first year of studies. Some institutions dictate which ten courses are required, others provide room for one or two electives. Again, typical courses include Introduction to Accounting, Principles of Accounting, Business Mathematics and Statistics, Economics, Introduction to Computers, Introduction to Marketing, Organizational Behaviour I, Business Communications I and II. In those institutions where electives are offered, options include Business Statistics, Business Law, Small Business Management, Computer Applications for Marketing, Computer Applications for Accounting, Advertising and Sales Promotion, or Consumer Behaviour.

Technical business education rationale. In Alberta, 60 non-degree-granting post-secondary programmes provided by 35 colleges and technical institutes offer certificates, diplomas, and applied-degrees in business administration or specialized strands of business administration such as financial planning, e-commerce, or management (www.alis.gov.ab.ca/main.asp). According to Kozakewich, "Alberta's public colleges and technical institutes offer a variety of Business Administration programs leading to such credentials as certificates, diplomas, and applied degrees. Colleges and technical institutes have a mandate to provide adult Albertans with career preparation and so the programs have a practical, hands-on perspective that is markedly different from the academic preparation one encounters in the universities" (2002, personal communications). Suntanu Dalal (*Edmonton Journal*, June 29, 2001) quotes a college business administration student expressing the attraction in technical training: "You go to university and get a degree. . . . But what can you do with that?" she asks. "When you look in the paper, most of the jobs advertised are business jobs. I wanted to get a good job quickly. And I thought doing a business program would help me do that" (p. F1). Dalal cites the dean of the Northern Alberta Institute of Technology School of Business: "It's a hands-on applied education. . . . We want to excel in teaching and learning so that our students can hit the ground running when they leave here and move into the marketplace" (F8). A sidebar with the main story says, "Thousands of students are taking business programs . . . hoping to enhance their employability and upward mobility in the job market."

Locating the Curricular Landscape

Curriculum-as-planned. As an opening comment, it seems appropriate to say that the use of the word *curriculum* in community college calendars concerning Business Administration finds itself on the landscape known as *curriculum-as-planned* -- a reductionist orientation that attempts to linearize and totalize. Under such an orientation, "curriculum is considered to be things. . . . Knowledge, thought, judgement, and wisdom are assumed to be the specific property of some expert, policy maker, or scholar who has predetermined and prepackaged it all for easy consumption" (Ayres, 1993. p. 90). Aoki (1993) articulates the curriculum-as-planned perspective when he says "we are familiar with this curriculum topography. . . . We can sense that what is at stake is fundamentally the lure of Western epistemology, our beliefs about knowing and knowledge, which has given our universities and schools a striated curricular landscape" (p. 256). He credits Stuart Smith for the thought that "science must be taught as a humanity" (p. 256). At this juncture I wonder about the applicability of teaching business as a humanity. Aoki says "Smith's remark evokes in me what some call a crisis of modernity in the Western world, a questioning of the way of life we have constituted as modernism" (p. 257). He turns to Lyotard in noting that "modernity is marked by the advance of a techno-scientific mind-set, which in the past has relied on metanarratives to legitimate itself . . . master narratives that cradle modernism" (p. 262). Likewise, David Geoffrey Smith (1994) says, "despite increasingly established critiques of Western science, and especially the science within social science, it is still the monologic of Western empiricism as totalism which underwrites virtually all the dominant political, economic research, and pedagogic discourses of the world today" (p. 166).

Aoki (1993) identifies that the curriculum-as-plan usually has its origin outside the classroom. "Inevitably, it is imbued with the planners' orientations to the world, which inevitably include their own interests and assumptions about ways of knowing and about how teachers and students are to be understood" (p. 258). In a later paper (1996) he asks, "why is it that we seem to be caught up in a singular meaning of the word curriculum?" (p. 9). Here he explains that "within this imaginary of curriculum, an array of curricula exist, typically categorized by some authority into 'compulsory' courses and 'options'" (p. 9). As he says, "in this conventional landscape . . . we typically envision a singular curriculum . . ., a master curriculum planned under an authority, authorizing sameness and homogeneity throughout the province" (p. 9). Aoki (1996) describes this limited view of curriculum as arboreal, because "within this landscape, the lone tree casts its benign shadow over the landscape such that 'teaching' becomes 'implementation' and 'instruction' becomes 'in-structuring students in the image of the given'" (p. 10). As he points out, "this is the world in which the measures that count are preset; therefore ordained to repeat the same . . . [and] where learning is reduced to 'acquiring' and where 'evaluating' is reduced to measuring the acquired against some preset standardized norm."

Curriculum-as-lived. Aoki (1993) says students' "uniqueness disappears into the shadow when they are spoken of in the prosaic abstract language of the external curriculum planners who are in a sense condemned to plan for faceless people" (p.

261). He explains that "to live in the middle between the language of curriculum-as-plan and the language-of- lived-curricula is to live amidst discourses that are different in kind." Thus, he calls for a "language of the lived curriculum, the more poetic, phenomenological and hermeneutic discourse in which life is embodied in the very stories and languages people speak and live." As he says, "this landscape, so different from the striated C & I landscape, is textured by a multiplicity of lines moving from between to between, is ever open, knowing no beginning and no end, resisting enframing." Likewise, Luce-Kapler turns to Britzman's *Practice Makes Practice* to discuss the "multiple and conflicting meanings of teaching and learning that shift with our lived lives" (p. 3). As Luce-Kapler says, "this, in itself is not a problem. The difficulty occurs when this multiplicity of meaning is suppressed, inhibiting the ability to imagine doing things differently. Britzman sees this suppression as a response to the 'dilemmas of carving out one's own teaching territory within preordained borders, of desiring to be different while negotiating institutional mandates for uniformity, and of struggling to construct one's teaching voice'" (p. 3).

In the midst of and between planned and live(d) curricula. To understand the space created between the two differing landscapes of planned and lived curriculums, Aoki (1996) says "I try to dissolve my focus on 'things' and shift to the non-thing -- to the 'and.' So shifting, I slip into the language of 'conjunction' and 'disjunction,' a difficult ambivalent space but a space nonetheless" (p. 11). His best explanation of such landscape is "a space marked by differences neither strictly vertical nor strictly horizontal, a space that may allow generative possibilities." In closing this section, then, since "curricular decisions are based on a commitment to particular values that become the criteria for what's important," what follows is an examination of the values inherent in the curriculum-as-planned for business students.

Business Administration's curricular orientation. Previous sections have examined the ways in which business curricula adhere to a technical-rationale orientation with an end goal of technical efficiency -- Ralph Tyler's notions of an orderly curriculum and pre-set ends come to mind. Individual words serve as signifiers: control, organization, direction, business plans, mathematics, statistics, management, accounting, procedures, calculations, effective, strategies. Courses are designed to pass along information that is pre-determined and pre-understood. Under such an orientation the goal of education is mastery of factual knowledge and behavioral objectives, and the role of the teacher is to carry out the delivery of content determined by others -- experts. Such a rationale-linear orientation is subject-centred rather than people-focused; it is a top-down model that is characterized by control and ways of operating that are measurable, quantifiable, predictable, linear, methodological, and technical. The question, then, is as follows: Is such a hyper-functional paradigm an accurate or relevant description of life in a post-modern era? Aoki (1980) refers to such an approach as an empirical-analytic inquiry orientation -- what he says "carries with it the weight of tradition and prestige" (p. 12). Under such an orientation, technical work has as its basic intent a cognitive interest in control of objects in the world. By acting upon the objectified world, man through work transforms it, and in the process generating empirical, analytic, and technical understandings which enhance efficiency, certainty, and predictability." The result then, is that "the form of knowledge sought is nomological and law-like knowledge that gives man [sic] explanatory power, understood within this orientation as equivalent to giving cause and effect, functional or hypothetico-deductive statements" (p. 12).

What is the inherent problem with technical-scientific discourse? Jardine (1992) answers the question in his comments that the problem is found in the way in which such discourse has come to pervade the possibility of raising questions about our lives and the lives of students (p. 118). As he says, "the language it offers is already foreclosed (or, at least, it longs for such foreclosure). It longs for the last word; it longs for a world in which the Word no longer lives, a world in which the droning silence of objective presentability finally holds sway over human life. . . Nothing more will need to be said" (p. 118). So, as he notes, "it is not the actual procedures, methods, concepts, and orientations of technical-scientific discourse that are at issue, but rather the deep denial of desire found in that discourse." Equally important is Jardine's explanation that "hermeneutics deeply recognizes the place of language, culture, and history in human life and discourse and the propelling ways in which life is conditioned and contextualized by such phenomena" (p. 120). Jardine is blunt when he discusses the other way as trafficking in the business of education -- "as if it were meaningless, as deadened, as unthankful and unthinking . . . . It is unimaginable to bring new life into a world in which there is nothing left to say" (p. 126). David Smith (1994) says one temptation diverting us from our vocational task as teachers "is to presume to speak and act as if one's (professional) discourse is already closed, that is, self-sufficient, self-contained" (p. 168). As he notes, "the more tightly controlled a discourse, the more surely suffocated the very thing it is attempting to clarify or set free" (p. 168).

Smith (1994) refers to Geertz's essay "The Refiguration of Social Thought" in noting that Geertz "forsakes a gesture of planning, engineering, prescription, and so forth, not to devalue it, but to acknowledge that the naive optimism or dogmatic methodologism which undergirds building in such a way cannot be supported in the face of the blurring that has occurred in our understanding of ourselves" (p. 173). As he says, "we can no longer confidently proceed, for example, with the building of Utopias through shaping the lives of . . . [students] in desired directions, because we now recognize the [inherent] epistemological problematics" of such an effort (p. 174). As he also notes, "we have come to recognize the inadequacy of the Cartesian underpinning of such knowledge, that is, the subject-object split which presumes we are not complicit in everything we say and do in our lives with others."

Mathematics. The requirement for business students to have completed high school mathematics as one of two pre-requisites for entry into the programme, and to take several more mathematics-related courses in the business programme, may seem culturally neutral. But, interestingly, lying just below the surface are other important factors worthy of consideration. Bishop (1995), has much to offer in his article entitled *Western Mathematics: The Secret Weapon of Cultural Imperialism*. Here, Bishop explains that "mathematics is now starting to be understood as a pan-cultural phenomenon" (p. 72). He reminds us that our mathematics is "'Western mathematics,' since it was Western culture, and more specifically Western European culture, which played such a powerful role in achieving the goals of imperialism." Bishop explains that "there seem to have been three major mediating agents in the process of cultural invasion of colonized countries by Western mathematics: trade, administration, and education" (p. 73). Concerning trade, he says "it would have been Western ideas of length, area, volume, weight, time, and money which would have been imposed on the indigenous societies." More to the point, Bishop identifies education as the major medium for cultural invasion -- "which played such a critical role in promoting western mathematical ideas, and, thereby western culture." As he says, "at worst, the mathematics curriculum was abstract, irrelevant, selective, and elitist -- as indeed it was in Europe." Bishop goes further in his critique of western mathematics, arguing that "an analysis of the historical, anthropological, and cross-cultural literatures suggests that there are . . . clusters of values which are associated with western European mathematics" (p. 74). The first value is rationalism "which is at the very heart of western mathematics." The second is objectivism -- "a way of perceiving the world as if it were composed of discrete objects, able to be removed and abstracted, so to speak, from their context." His explanation here is particularly informative: "To decontextualize, in order to be able to generalize, is at the heart of western mathematics and science; but if your culture encourages you to believe, instead, that everything belongs and exists in its relationship with everything else, then removing it from its context makes it literally meaningless." The third value "concerns the power and control aspect of western mathematics." Here he explains that "mathematical ideas are used either as directly applicable concepts and techniques, or indirectly through science and technology, as ways to control the physical and social environment." He cites Schaff (1963) who, in relation to mathematics and history, says "'the spirit of the nineteenth and twentieth centuries is typified by man's [sic] increasing mastery over his [sic] physical environment'" (p. 75). In closing, Bishop asks an important question: "Should there not be more resistance to this cultural hegemony?" (p. 75).

Logico-modernist, technicist influence. On one hand it could be argued that "a predatory job market and adverse economic conditions have turned education [in this case, business education] more and more toward the development of 'marketable skills' and away from a 'liberal education,' which has come to be rather vaguely equated with not knowing how to do anything" (Jardine, 1992, p. 121). Unfortunately, business education has experienced no such shift toward what Jardine calls marketable skills; in college programs things have always been this way. The implications of endorsing a narrow path is evident when Jardine says "education has turned away from the risks of self-transcendence involved in the exploration of many possibilities of understanding, self-understanding and mutual understanding -- an exploration in which one is engaged in confronting that which is 'other,' involving a 'moment of loss of self' (citing Gadamer, 1977, p. 51).

What are the implications of adhering to a technical approach in business education? Jardine (1992) suggests that several serious pedagogic matters result. First, he says "the increasing specialization of technical knowledge seems to bring with it the perception that one does not really understand the world, oneself, or others without such knowledge" (p. 121). As he says, "because an overwhelming technical knowledge of very conceivable proportions is possible, this possibility begins to harbor the perception that one is increasingly out of control if one does not pursue this possibility." The result is that "once human life becomes the object of technical-scientific reconceptualization, the difficulties of that life become understandable only as technical problems requiring technical solutions." And, of course, "being alive becomes something to solve, and finding one's life difficult, ambiguous, or uncertain is a mistake to be corrected." Turning this conversation to education, Jardine says "once our understanding of being human becomes estranged from the ongoing, interpretive narrative of everyday life (a narrative rife with possibilities, ambiguity, and risk) and is reconstructed into an object ripe for technical manipulation . . . the difficulty of human life comes to be seen as a mistake to be corrected" (p. 122). One last dimension is that "education becomes a matter of technical specification and manipulation. Nothing is truly difficult and risky; it is simply effortful, simply a matter of finding out the trick and applying the correct techniques appropriately."

Pedagogic Location

In dealing with my philosophic location on the business terrain, I turn to a conversation about pedagogy. Aoki (1993) refers to grade five teacher, Miss O, to express a memorable definition of teaching: "Teaching is even more difficult than learning. . . because what teaching calls for is this: to let learn. . . . If the relation between the teacher and the learners is genuine . . . there is never a place in it for the authority of the know-it-all or the authoritative sway of the official" (p. 266). He also draws on Eastern notions of wisdom: "The Chinese knew well what it is for humans to live in wisdom, for in their language, wisdom is inscribed in a family of words: human, humility, humus, and humor, all etymologically related as they are, too, in our language" (p. 267). Jardine (1992) says "education is concerned with the 'bringing forth' (educare) of human life. It is thus essentially a 'generative' discipline, concerned with the emergence of new life in our midst, and what it is we might hope for this new life, what it is we might wish to engender" (p. 116). As Smith (1994) says, "pedagogy then becomes a vocation to live and act within the difference between what we know and what we do not know, that is, to be drawn out to what calls us from both within and beyond ourselves" (p. 168). He points to interpretive pedagogy, which he explains "begins not with grand theory but with the way theory is already at work in day-to-day practices. Such a beginning point (right in the middle of things) orients pedagogy toward making action thoughtful, and thinking charged with political responsibility" (p. 175). And, taking the notion one step further, he says an "informed interpretive pedagogy is able to show that personal difficulties are also linked to political, economic, and social arrangements designed to prevent genuine insight into problems by disallowing certain forms of questions or certain kinds of information from being generated and disseminated" (p. 176). Smith (1994) foresees a new age for pedagogy, "because, instead of a pedagogy oriented toward mastery, closure, totalism, and so forth, or toward nihilism, it will be oriented toward remembrance and the activation of voices rendered silent by contemporary narratives" (p. 178).

Metonymic moments in curricular practice. According to Henderson (2000) metonymic moments are occasions "when teachers are poised between the said and the unsaid, when they embrace the messy intertextuality of their work" (p. 63). Low and Palulis (2000) explain that "as presence, metaphors work to veil the absence; as absence, metonymies -- the 'unsaid' -- resist disguise. Spaces created in-between presence and absence invite chiasmatic faultlines -- quaking to-and-fro movements -- of uncertainty" (p. 67). As educators interested in honoring healthy/living pedagogic practice, they point to a common goal: "We seek the complexities of those in-between spaces of metaphor/metonymy, spaces where teaching becomes a messy text and where, within our daily work as teachers, nervous performativities are constituted between the 'said' and the 'unsaid.'" They cite Aoki (1999) who draws on Lacanian psychoanalysis to re/write metonymic moments for pedagogy: "'let us recall the textured form of plannable/unplannable or predictable/unpredictable. . . . It is this space of between that our teachers . . . dwell, likely finding it a space of ambiguity, ambivalence, and uncertainty but simultaneously a vibrant site. . . . It is a space of doubling, where we slip into the language of 'both this and that, but neither this and not that.'" The authors indicate they are interested in dwelling in "the space of a 'living' practice of teaching" (p. 68). And, they candidly express their pedagogy: "For us, teaching becomes a messy metonymic site of intertextuality, a site where the subjectivities of the characters involved collide, disperse and co-emerge as a bricolage of narratives -- characters who become Kristeva's 'subjects-in-process'" (p. 68). They add that "in practices that have become routine and unquestioned, metonymic moments provide us a way to get in, to expose the messiness of teaching -- a gaze repositioned -- and opening to generative possibilities."

Critical pedagogy. It is Brazilian educator Paulo Freire who so successfully "married politics and teaching; the one who dared to teach students not only to read and write, but to 'read the word and the world'" (*Our Schools/Our Selves*, December, 1997, p. 45). And it is Freire who tells us "skills are not enough. . . . The point of education must be to illuminate reality, to unmask how domination works." In Freire's pedagogy, "literacy workers studied the lives of their students and derived a curriculum [which] . . . evoked discussion on exploitation, the meaning of culture, and the power of written language" (p. 46). Freire insists that "learning is inescapably political and that educators should help students articulate their own vision of social justice." And, he argues for a pedagogy "that draws on the lives of students to engage them in asking critical questions about the larger society." Freire directs students to "each day be open to the world, be ready to think; each day be ready not to accept what is said just because it is said; be predisposed to reread what is read; each day investigate, question, and doubt (1995, p. 181). He adds that it is "most necessary to doubt. I feel it is always necessary not to be sure, that is, not to be overly sure of 'certainties.' My exile was a long time of continuous learning."

What about my students? Have they been exiled by the current curricular/ideological structures? If the forces of globalization and Western media have created even a fraction of the hegemony cultural critics claim they have, then post-secondary students in Canada are bearing, for all of us, the burden of living out an extreme form of exile. Smith (1999a) offers the following commentary: "I often ask myself how young people today can ever develop the wherewithal to resist the culture of lying, duplicity and misrepresentation that now seems omnipresent, though very glossy and dramatic in a media driven environment" (p. 3). He argues that

> piercing through the illusions of modern life is extremely difficult, given a culture where advertising and other media forms are organized so persistently to produce mass public deception. The common manipulation of the public will to serve narrow vested interests is one of the most outrageous scandals on the human record. That people should be led to believe that their dignity and self-respect are inseparable from an alignment with certain consumer products; or that particular interpretations of political events can be so orchestrated as to obliterate the line between fact and fiction -- well, such conditions point to a depth of social pathology from which only the most enlightened and determined of souls will be able to heal themselves. (p. 4)

Smith (1999a) offers an insightful observation concerning the West's adoption of science, technology, and commerce: "The most serious consequence may have been the gradual evacuation of the inner life of people, and the production of a form of humanity concerned only with surfaces" (p. 5). As he suggests, and in so saying captures the hope of my study, "maybe this is the time to embark collectively on a new long journey inward, not for the purpose simply of celebrating our personal or collective subjectivities, but for the more noble one of laying down the outward things that presently enslave us. Then a new engagement with the world may be possible."

According to Wink, (1997), "critical pedagogy forces educators to look again at the fundamental issues of power and its relationship to the greater societal forces that affect schools" (p. 25). She says critical pedagogy "asks how and why some constructions of reality are legitimated and celebrated by the dominant culture while others clearly are not" (citing McLaren, 1989). And, citing Kellner (1989) and Kincheloe (1995) she says people "must appreciate the ways that techno-capitalism brings together the economic and political spheres to consolidate its power over labor. . . Workers need to know such 'dangerous knowledge' and work education needs to frame such understanding in a broader political context" (p. 96). Kincheloe (1995) asserts that "in a postmodern reality saturated as it is by corporate-produced media imagery, critical educators are faced with a difficult but not impossible task in their attempt to unmask the hidden political dimension of work" (p. 99). He cautions that "the deception of the postmodern corporate world can be discouraging for advocates of critical democracy. Using a glorification of individualism and individual self-direction as a cover for uninhibited profit-making, corporations promote a cult of individualism that plays well to America" (p. 101). And, he encourages a new kind of pedagogy:

> The purpose of education in a democratic society concerns more than raising test scores and fitting students to corporate needs. As I envision them, schools

> in a democratic postmodern society should exist to help students locate themselves in history, obtain the ability to direct their own lives, understand the ways power influences the production of knowledge, appreciate the nature of good work, become smart workers, and connect with a cognitive revolution that leads to a deeper understanding of themselves and the world. In these ways, meaning is salvaged and spirit is protected -- thus, motivation emerges naturally as teachers and students share a sense of purpose. (p. 127)

Apple (2002), whose life's work constitutes a formidable advance in reconceptualizing the relationship between schools, culture, and the economy, adds to the conversation: "When thoughtful educators remind us that curriculum and teaching always end in an act of personal knowing, they also tacitly remind us that no matter how grounded our critical investigations are (and must be) in an equally critical understanding of the larger relations of dominance and subordination of this society and in the micropolitics of our institutions, it ultimately comes down to a recognition that we, as persons, participate in these relations" (p. 13).

Interpretive pedagogy. Doyle (2000) cites Belsey (1990) and Edgerton (1996) in arguing that many proponents of cultural studies seem to agree that some use of literature or media studies can be efficacious" (p. 128). Her explanation is that "this general agreement arose from the claim that texts and methods could be made to interact, to lie beside one another and talk to one another" (citing Moreland, 1990). Smith (1994) argues that "while standing in the middle of things, interpretive pedagogy looks to the margins of collective life for the oracular word of signification, in the understanding that it is exactly at the boundary of experience, at the place of where we discover our limit, where we become available to that which addresses us" (p. 176).

Discourse practice and pedagogy. In terms of this study, discourse offers two possibilities. The first is the discourse of the established curriculum within the modernist domain -- both accepting it as unexamined truth, and then, supporting and extending such discourse -- what Smith (1994) calls the "dominating motif of language and action in the Western tradition. Driven by a preoccupation with essence, being and substance, Western thinking since the Greeks has been underwritten by a desire for stability and security through the naming of things in the world and an anchoring of the terms as if they bore a fixed relation to something real" (p. 65). The result: an "excessive 'hyperbole' of educational discourse, reflecting a hyperextended desire to turn the world into an image of one's own limited shape and character which in turn is also a way of trying to secure that identity even more intensely" (p. 81). Fiske (1994) points out that the "dominant discourses, those that occupy the mainstream, serve dominant social interests, for they are products of the history that has secured their domination" (p. 5). In other words, "the way that experience, and the events that constitute it, is put into discourse -- that is, the way it is made to make sense -- is never determined by the nature of experience itself, but always by the social power to give it one set of meanings rather than another" (p. 4).

The second way of understanding discourse is captured by Fiske (1994) who refers to Baudrillard's theory of hyperreality and simulacrum (merging the copy with the original, the image with its referent) to discuss discourse: "Language in social use; language accentuated with its history of domination, subordination, and resistance. . . is politicized, power-bearing language employed to extend the interests of its discursive community" (p. 3). Wouldn't a natural course of events allow for struggle, questioning, and contemplation on the part of students as they create their own discourse -- as they encounter various issues? Yes, says Fiske, who pointedly says "discursive struggles are an inevitable part of life in societies whose power and resources are inequitably distributed." Blades (1997) addresses this issue in his book *Procedures of Power and Curriculum Change*. In his work, Blades describes in detail an attempted curriculum change in high school science in Alberta. His final assessment is that "power eventually extended to defining what participants central in the curriculum-discourse could say. . . . The definition of who could speak in the curriculum-discourse limited what could be said; Foucault suggests this is due to the fact that in a discourse 'power and knowledge are joined together'" (p. 179).

Fiske (1994) believes that discourse practice has three dimensions: "A topic or area of social experience to which its sense making is applied; a social position from which this sense is made and whose interests it promotes; and a repertoire of words, images, and practices by which meanings are circulated and power applied" (p. 3). Yet, there are other dimensions, which he outlines. One is that "discourse is the continuous process of making sense and of circulating it socially" (p. 6). And, another is that "discourse is always on the move: at times it becomes visible or audible, in a text, or a speech, or a conversation." Concerning the latter definition, especially as it relates to narrative inquiry in qualitative research, Fiske (1994) says "the discursive currents and countercurrents swirling around . . . are accessible material for the analyst to work upon: From them s/he must theorize the flows of the inaccessible and invisible currents of meaning that lie deep below the surface" (p. 7). No doubt doing so awakens many contradictions, contestations, and challenges. Smith (1994) explains that "to call a particular way of thinking and acting a discourse is to reference the way meaning is achieved" (p. 60). He also identifies that, "in discourse, words are taken to represent the real world, and the real world is invoked by our very speaking about it" (p. 65). Heidegger (1993) explains the notion this way: "Language is the house of Being. In its home man dwells. Those who think and those who create with words are the guardians of their home. Their guardianship accomplishes the manifestation of Being in so far as they bring the manifestation to language and maintain it in language through their speech" (p. 217).

History of Business Education

Historical developments. Historical accounts and antecedents from yesterday provide an important context for today, and what follows is a brief overview of the beginnings of business education as a topic of curricula interest. Woolschlager and Harris (1976) note that "the field of business education might be viewed as a kaleidoscope in which change is constant but its direction is not always clear" (p. 1). They highlight the fact that business education has for years experienced an identity crisis. Currently, it is neither a humanity nor a trade. In the context of college certificate and diploma programmes, its beginnings in the vocational realm are evident. Crank and Crank (1977) argue that business education has existed for centuries under the guise of the apprenticeship system of ancient times. Moreland (1977) observes that "by medieval times reading, writing, and reckoning had long been the essentials of a business education. Beyond these, a knowledge of the law was of considerable value . . . [and] the keystone of the commercial structure was record keeping" (p. 19). Daughtrey and Baker, Jr. (1982) say business education had its beginnings in the nineteenth century when businesses needed workers in offices who could keep records and work with money in business transactions -- a time when bookkeeping was added to the curriculum in the United States. And, when the Wharton School of Finance and Commerce opened in 1881, it "marked the beginning of collegiate education for business and the business administration program" (p. 4). The first business education college opened in New York in 1824 as The Permanent Commercial School, and the first public college in the United States opened in 1901 in Joliet, Illinois; although the first state school worldwide to give instruction in business education was opened in Berlin in 1747 -- and enjoyed wide patronage. And, as the twentieth century unfolded, commercial schools began appearing in more and more countries of the world. Duff (1982) highlights that in the United States a general business course has been present in secondary school curricula content from the beginning of the twentieth century. Duff writes that the programme has had a variety of major objectives over the years, and has been specifically geared to develop vocational, prevocational, consumer, and economic competencies (p. 81).

Business education in Canada. Like elsewhere, business education in Canada has its roots in technical and vocational training schools. Hewson (1940) reports that business education first received funding in Canada through the Technical Education Act of 1919. Prior to 1900 and until the 1919 funding was released, business education was provided by private colleges -- which had flourished since the first one opened in Ontario in 1860 (p. 4). Interestingly, Canada's noted educationalist, Egerton Ryerson, pressed for commercial education in public schools as early as 1871; although the first recorded course wasn't offered until 1890 in Ontario.

According to Hewson (1940), public opinion in Ontario in the early 1900s pressured the government to appoint a commission on vocational education. The commission investigated vocational education in Europe and America, and in 1911 a report entitled *Education for Industrial Purposes* was presented and then implemented. An entire section of the report, "Provision in Ontario for Commercial Education," made recommendations for the improvement of business education: more courses in the public school program, co-operation between business and schools, evening programs, and a diploma and degree to be offered at the University of Toronto. Hewson notes that by 1915 the Ontario Legislative Assembly had established recommendations and regulations for commercial high schools and continuation schools. And, by 1923 commercial education was increasingly popular. A new technical school opened in Windsor-Walkerville with 403 students in the commercial department. Across the country, other provinces followed similar trends. In Alberta, the first prescribed commercial course dates back to 1914. To be admitted, students had to have completed grade ten, and after completion students received a "commercial diploma." Interestingly, courses in the first year included literature and composition, history and civics, grammar, spelling, arithmetic, penmanship, bookkeeping, business forms, stenography, typewriting, rapid calculation, and algebra and French as electives. In the second year courses included literature and composition, geography, spelling, arithmetic, rapid calculation, penmanship, bookkeeping and accounting, commercial law, commercial correspondence, stenography, typewriting, and algebra and French as electives (Hewson, 1940).

Hewson (1940) reports that in 1920 high school inspectors commented on Alberta commercial education, saying, "we are justly criticized for seeing the field of commercial education too narrowly, and for failing to recognize the newer demands which a rapidly expanding business world is forced to make" (p. 136). The comment has a prophetic ring to it; indeed the same evaluation could be transposed to current business programmes. Hewson also cites the report in noting the inspectors' critique:

"A broader and more cultural business course should be organized to cover three or four years of work, a course which will appeal to a boy student, a course which will give him the necessary educational background to meet successfully the many complexities of modern commerce." Again, given the feminization of technical business programme's clientele, the comment has an all-too-accurate tone regarding the present situation of business programs in Alberta. Commercial High Schools were opened in Edmonton and Calgary -- a situation Hewson (1940) says fostered the idea that such schools were inferior to academic high schools. By 1931 the two-year course had been extended to three years and then four, and commercial schools had been opened in towns across the province.

Observations. In 1936 in the United States, the commonly used text by business educators was ZuTavern's *The Business of Life* -- a book which, according to Daughtery and Baker, Jr. (1982), recognizes the interdisciplinary claims of basic business content" (p. 6), and which refers to the curricula as a borderline course. Also, the authors refer to the American National Education Association's 1938 commission report which cites one of four purposes as "civic responsibility." This singular point is of interest to me because, though I had not thought of it in such terms, the concept captures a tenet central to my study -- that education involves the development of a whole person and cannot be reduced to just technical skills related to employment.

Another observation of note from conducting this brief survey of business education relates to the importance of including economics in programmes of studies.

I am fascinated by Daughtrey and Baker, Jr's (1982) comment that economic education comprises a large segment of general education" (p. 2). As they note, "the purpose of economic education is to develop economic literacy, which all citizens need in order to function effectively in their roles as consumers, workers, and citizens in American society." They also argue that because business education is economics oriented, it is one of the many disciplines which contributes to the economic education of people in society. Again, in light of many of the comments made in my current study concerning globalization forces and economics as ideology, as well as the lack of discussion and debate on such critical issues, I find it interesting that the business programme in which I teach includes a limited exposure to economics.

Duff (1982) also discusses the importance of developing an economic literacy as the major objective of general business curricular content. His rationale is that people living in a democratic state "make relatively free and independent judgements when making personal and social economic decisions" (p. 86); thus, the state bears the responsibility of developing an economic literacy among its citizens. Duff believes schools should fulfil that function since "the major purpose of the schools is . . . to prepare young people for the activities and decisions of life" (p. 86). Unfortunately, he believes American schools have a dismal record in the area of developing economic literacy, and cites "relatively high levels of functional and economic illiteracy" (p. 87) among American citizens. It is notable that early business programmes in public schools saw preparation for citizenship in a democratic country as an important ideal. Daughtrey (1974) explains that business education is important for every person because its content aids in "developing an understanding of business as a basic institution in the American social process, of the role of business in the economy, and of the individual's economic role in relation to both . . . personal needs and to the economy as a whole" (p. 41).

Another observation of note comes from Van Hook (1982) who discusses business programmes at post-secondary institutions such as proprietary schools, vocational-technical schools, community or junior colleges, and four-year colleges and universities. After examining 40 textbooks he recognizes two types of courses offered: technical (what he calls "nuts and bolts") and conceptual (where a number of ideas and/or ideals are proposed and examined from various perspectives). He suggests a beginning business course that represents an attempt to integrate both social and behavioral sciences would be helpful in post secondary business programs. Van Hook proposed the following curricula content: history of business and economic systems; government influence on business; rights and responsibilities of business, the consumer, and labor; appraisal of conflicting aims; area of managerial responsibility; responsibilities of the marketing, accounting, finance, and production function" (p. 139). He also suggests that ethics should not only be offered as a required course but that it should be part of every business class offered. He defends his assertion by arguing that "students must be able to explore fundamental assumptions concerning the nature of human beings, organizations, and society" (p. 144). Bernardi (1982), in his concluding remarks, says straight-forwardly that "on the societal level, basic business education is concerned with helping the individual learn how to be a more effective citizen. On the personal level, business education is concerned with helping the individual cope with everyday needs when dealing in the marketplace" (p. 123).

A final observation stems from Hewson (1940) who refers to a 1920 federal ministry of education annual report that cites an address from a Harvard University president. The American administrator points out the faults of business education, as he perceives them in his home country, and foremost on his list is the need for a sound cultural education for commercial students. Hewson, citing the president, writes that "the so-called commercial course in an American high school is almost universally a course hopelessly inferior to the other courses. . . . For the purposes of mental training or of mental power, getting this course is never to be recommended, and it is rare that the slight knowledge of these arts acquired by pupils in the public schools proves to be of much use to them in winning a livelihood" (p. 13).

Globalization

Before I continue further, it is important to briefly examine globalization, because, though my study does not examine globalization directly, it is clearly associated with the forces radiating from globalization. Dobbin (1998) says "globalization has a will-of-God dimension to it. It is presented to us as at once all-powerful, incomprehensible, impossibly complex, seemingly unchallengeable, and, on top of that, unprecedented" (p. 7). Indeed, one of the issues surrounding globalization is its seemingly inherent complexity -- blending together political, economic, cultural, and historic subjectivities. At the same time, it is remarkably plain; its presence as nearby as our homes, place of employment, schools, grocery stores, and movie theatres. Harrison and Kachur (1999) note that "on the one hand, ideological and structural changes (e.g., cultural interaction and the emergence of a 'global village') are occurring simultaneously; on the other hand, there are consequences of globalization (e.g., the rise of religious fundamentalism and ethnic nationalism), which are separate from its core elements" (p. xvi). They attempt to define globalization by saying it "involves the worldwide extension of a specifically capitalist form of production, including a global division of labour and the promotion of rampant consumerism and competitive individualism." In practical terms, they note that globalization includes heightened mobility of capital, modern technology, and the reorganization of production under the direction of large multi-national enterprises whose power and wealth frequently rival -- even surpass -- many states.

Smith (2002) says there are three forms of globalization -- what he calls Globalization One, Two and Three. He describes Globalization One as "the dominant form arising from what can be broadly called the revival of radical liberalism, or neoliberalism, dating back to the administrations of Ronald Reagan and Margaret Thatcher in the 1980s" (p. 47). Within Globalization One are the influences wrought from the end of the Cold War and collapse of communist Russia, the emerging economies of Asia, the invention of institutions of global-reach such as the International Monetary Fund (IMF), North American Free Trade Agreement (NAFTA), and the World Trade Organization (WTO), and the Friedman and von Hayek induced economic theory known as neoliberalism (p. 54). Interestingly, Smith (2002) notes that "the most notable characteristic of all educational reform prescriptions coming from Globalization One institutes and think-tanks is their adultomorphic nature: they show virtually no interest whatever in the impact of their formulations on the lives of children and youth." Globalization Two, he says "represents the various ways that people around the world are responding to Globalization One, through acts of accommodation or resistance." Of particular note, under Globalization Two is the role of media: "Media control as a deliberate strategy of Globalization One (Schiller, 1989) has meant that citizens within the Anglo-American nexus especially have to a large extent been shielded from facing the true complexities, contradictions and contestations that are a work within the actual unfolding of globalization processes" (p. 60). And Globalization Three "speaks to the conditions that may be emerging for a new kind of global dialogue regarding sustainable human futures" (p. 12).

Globalization bears many dimensions and identities. What follows is an examination of some of those dimensions as they apply to my study.

Human consciousness. Smith (2002) says human beings have been so impacted by globalization forces that "we may be imagining ourselves in new ways, especially with respect to issues of identity and citizenship" (p. 47) -- that there are "fairly recent developments that may in turn be acting to form a new kind of imaginal understanding within human consciousness itself."

The glocal. Smith (2002) also points out that "globalization may refer to a particular kind of tension in the world arising from what Arnove and Torres (1999) call 'the glocal.' Human self-understanding is now increasingly lived out in a tension between the local and the global, between my understanding of myself as a person of this place and my emerging yet profound awareness that this place participates in a reality heavily influenced by, and implicated in, larger pictures" (p. 47).

Zeitgeist-like nature. Arundhati Roy (2001) says a dangerous aspect of globalization is that it presents itself as normal -- as this-is-how-life-is. She says "it's not war, it's not genocide, it's not ethnic cleansing, it's not famine or an epidemic. On the face of it, it's just ordinary, day-to-day business. It lacks drama, the large-format, epic magnificence of war or genocide or famine" (p. 13). She also says "it's dull in comparison. It makes bad TV. It has to do with boring things like jobs, money, water supply, electricity, irrigation. But it also has to do with a process of barbaric dispossession on a scale that has few parallels in history." Likewise, in *The Conquest of Cool*, Frank (1997) points out that questioning globalization at this time amounts to "resisting the usual" (p. 89).

Capitalism-based. Waters (1995) says "the emergence of capitalism represents a major globalizing dynamic. Capitalism is such an effective form of production that it confers enormous power on those in control of it. This power can be used to subvert, control or by-pass religious, political, military or other power resources" (p. 13). As he says, "capitalism encompasses two major processes that tend to increase the level of societal inclusion. First, it is driven by a logic of accumulation that depends on progressively increasing the scale of production. Second, it is driven by a logic of commodification or marketization that drives it towards an increasing scale of consumption. And, Scholte (2000) says, "Marxist political economy has affirmed that capitalism is the driving force of globalization. Indeed, Scholte cites Marx [1857-8] who presciently anticipated the growth of supraterritorial domains when he wrote in *Grundrisse* that 'capital by its nature drives beyond every spatial barrier' to 'conquer the whole earth for its market'" (pp. 95, 96).

Multidimensionality. But, Robertson (in Stackhouse, 2000) notes that globalization is much more than economics. He refers to it as a multidimensional -- simultaneously cultural, political, and economic. And, interestingly, he notes that "it was within the sociology of religion and religious studies that the idea of globalization was most evident in the late 1970s" (p. 54). Van Leeuwen (2000, also in Stackhouse), by her definition of globalization, points to the many dimensions of globalization: "The worldwide spread of modernity in the form of democracy urbanization, technical rationality, and market-oriented economics, and to the changes wrought by these forces on institutions such as government, the media, law, education, religion, and the family" (p. 184).

Modernization. Waters (1995) refers to Giddens (1990) in pointing out that "globalization is intrinsically bound up with modernization [which] establishes three critical processes: time-space distanciation, disembedding, and reflexivity, each of which implies universalizing tendencies that render social relations ever more inclusive" (p. 15).

Reflexive orientation. Waters (1995) suggests that "the phenomenology of globalization is reflexive. The inhabitants of the planet self-consciously orient themselves to the world as a whole -- firms [willingly] explore global markets" (p.

18).

Janus-faced mix of risk and trust. Waters (1995) also describes globalization as a process that involves a Janus-faced mix of risk and trust. In previous eras one trusted the immediate, the knowable, the present and the material. . . . Under globalization, individuals extend trust to unknown persons, to impersonal forces and norms (the 'market' or 'human rights'), and to patterns of symbolic exchange that appear to be beyond the control of any concrete individual or group of individuals" (p. 16). As he says, "a fiduciary panic (e.g. the 'Asian meltdown' financial collapse of 1998, the human rights catastrophe in Kosovo in the Balkans in 1999) creates the risk of global systemic collapse."

Ideology. Waters (1995) says critics suggest "globalization is an ideological construct, a cloak of ideas that disguises the negative consequences of an expanding capitalist system" (p. 211). He outlines the key ideological elements of that story as "a progression towards a positive culmination in which all the inhabitants of the planet are affluent, equal, and even harmoniously integrated and peaceable; that globalization is an inevitable, general and unstoppable process that is pointless to resist; that globalization is an impersonal process beyond the control of any individual or group of individuals."

Super-citizen. Dobbin (1998) identifies the new role multinational and transnational corporations serve under the globalization effect. Though such corporations are not citizens and cannot vote, they have established a "so-called global corporate citizenship. With its awesome rights and powers, this artificial citizen can ignore national borders, national citizenship, and the rights and obligations of real flesh-and-blood citizens" (p. 2). He says "the huge transnational corporations . . . have redesigned the planet and its economic system. The political elites of the developed world and the institutions they control have been complicit in this transformation. They have implemented an enormous transfer of power from government -- that is, from citizens -- to corporations."

Globalization from below. Barlow and Clarke (2001) document the increasing resistance to globalization -- a term known as *globalization from below*. They show how the mechanisms of globalization are not spreading wealth to non-industrialized countries, but widening the already huge gap between rich and poor in all nations, and how global corporate interests violate "the laws of nature and take precedence over democratic freedoms" (p. 20) -- a realization that has caused a broad-spectrum of citizen-based groups to form and demonstrate repeatedly in many countries of the world. In particular, the authors point to the unusually large number of youth (to whom they dedicate their book) who are engaging in the activist movement, and to the spectacular mass presence of police seemingly protecting the gatherings of globalization's key actors.

Absentee landlords. Bauman (1998) identifies another aspect of globalization: absentee landlords. "In the post-space-war world, mobility has become the most powerful and most coveted stratifying factor; the stuff of which the new, increasingly world-wide, social, political, economic and cultural hierarchies are daily built and rebuilt" (p. 9). The mobility acquired by 'people who invest' -- those with capital, with money which the investment requires -- means the new, indeed unprecedented in its radical unconditionality, disconnection of power from obligation: duties towards employees, but also towards the younger and weaker, towards yet unborn generations and towards the self-reproduction of the living conditions of all; in short, freedom from the duty to contribute to daily life and the perpetuation of the community." Epp and Whitson (2001) refer to the syndrome as nomad capitalism: "absentee corporate owners extracting wealth for absentee shareholders, as if communities didn't matter" (p. xxxiii).

The perfect crime. In the introduction to Brosio's (1994) work entitled *A Radical Democratic Critique of Capitalist Education*, the editors (Joe Kincheloe and Shirley Steinberg) ask "have we become so anaesthetized by the omnipresence of crime that we slept through the heist of the century?" (p. xiii). They point to one of the worrisome features of globalization: that people are unaware of its most basic characteristics. How could this be so? They say that "the penetration of corporate power into the every day lived world may have taken place so quickly and smoothly that most . . . [Westerners] have failed to recognize it. Lulled to sleep by the democratic comfort of the right to vote, Americans are unaware of how their democracy was stolen out from under them" (p. xii). They also assert, like Postman, that "television constitutes the first curriculum of hegemonic manipulation. When the force is combined with the power of consumer goods, any radical democratic effort will be affected." They further explain that "the cultural meaning of such goods glows with hegemonic significance. The raison d'etre of millions of individuals is intertwined with the quest for 'things.' Such a purpose for living is extended by television and popular culture's promotion of consumer capitalism as the answer to not only our material but our psychological needs as well. Pleasure is thus colonized as a domain of life intimately connected to the maintenance of existing power relations" (p. xiii).

Centrality of government. Frank (2000) notes that "in a manner largely unprecedented in the twentieth century, leaders of American opinion were in basic agreement on the role of business [and government] in American life" (p. 16) -- that "government had almost no legitimate place in economic affairs" (market consensus, or as it is known in international monetary dealings, the Washington consensus). However, Chomsky (1999) de-bunks the myth that "the free market submits that governments are inefficient institutions that should be limited so as not to hurt the magic of the natural 'laissez-faire' market" (p. 13.) Instead, he points out that "governments are central to the modern capitalist system. They lavishly subsidize corporations and work to advance corporate interests on numerous fronts." He establishes that "the same corporations that exult in neoliberal ideology are in fact often hypocritical: they want and expect governments to funnel tax dollars to them, and to protect their markets for them from competition, but they want to assure that governments will not tax them or work supportively on behalf of non-business interests, especially on behalf of the poor and working class." Ultimately, Chomsky says "globalization is the result of powerful governments, especially that of the United States, pushing trade deals and other accords . . . to make it easier for corporations and the wealthy to dominate the economies of nations around the world without having obligations to the people of those nations."

Epp and Whitson (2001) argue that "since the late 1970s, Canadian governments at all levels have helped facilitate the processes of globalization that now bind their policy options" (p. xix). They note that governments

> have signed multilateral free trade deals. They have removed controls on currency flows and foreign direct investment, privatized state-owned enterprises, and progressively deregulated utilities that were once considered public infrastructure: in transportation, communications, and electrical power. They have made debt reduction a top priority, and to that end, they have cut public services. They have shifted the tax burden from corporations to individuals to attract investment and retain 'business confidence.' In effect, our governments have abandoned the defence of the 'national economy,' let alone particular regions or economic sectors (p. xix).

What free market? Chomsky (1999) also points to another myth surrounding globalization: that of the natural free market -- "that cheery hymn that is pounded into our heads about how the economy is competitive, rational, efficient, and fair" (p. 12). He establishes that "markets are almost never competitive. Most of the economy is dominated by massive corporations with tremendous control over their markets and that therefore face precious little competition of the sort described in economics textbooks." Moreover, he points out that "corporations themselves are effectively totalitarian organizations, operating along nondemocratic lines. That our economy is centred around such institutions severely compromises our ability to have a democratic society" (p. 13).

Third world debt and structural adjustment. Ellwood (2001) says that globalization processes in third world countries are especially harmful. He provides a brief history: Huge loans to the South -- money that is often "squandered on grandiose and ill-considered projects" (p. 43) or "foolish loans to corrupt leaders" such as Marcos in the Philippines or the Argentinean military dictatorship. Ellwood describes the end result of bankrupt third-world countries: "The 'Baker Plan' was introduced at the 1985 meeting of the World Bank and the IMF when both agencies were called on to impose more thorough 'adjustments' to the economic polices of debtor countries" (p. 47). So, "together they launched a policy to 'structurally adjust' the Third World by deflating economies and demanding withdrawal of government -- not only from public enterprise but also from compassionate support of basic health and welfare of the most vulnerable. Exports to earn foreign exchange were privileged over basic necessities like food production and other goods for domestic use." Ellwood shows that structural adjustment programs (SAPs) are in fact an "extremely effective mechanism for transforming private debt into public debt. . . . By 1999 it had reached nearly $3,000 billion. An ever-increasing proportion of this new debt was to service interest payments on the old debt" (p. 49).

Economic colonialism. Indian writer Arundhati Roy (2001) asks several questions in making her point that for third-world countries, globalization represents colonialism -- redressed as contemporary economic progress. "Is globalization about 'eradication of world poverty,' or is it a mutant variety of colonialism, remote controlled and digitally operated?" (p. 14), she asks. Roy asks more questions as she makes her point: "Is the corporatization and globalization of agriculture, water supply, electricity, and essential commodities going to pull India out of the stagnant morass of poverty, illiteracy, and religious bigotry? Is the dismantling and auctioning off of elaborate public sector infrastructure, developed with public money over the last fifty years, really the way forward? Is globalization going to close the gap between the privileged and the underprivileged?" As she says, "these are huge, contentious questions. The answers vary depending on whether they come from the villages and fields of rural India, from the slums and shantytowns of urban India, from the living rooms of the burgeoning middle class, or from the boardrooms of the big business houses."

A machine in motion. Greider (1997) captures the essence of globalization by creating a poetic metaphor describing globalization as machine: modern capitalism driven by the imperatives of global industrial revolution. He asks the reader to

> imagine a wondrous new machine, strong and supple, a machine that reaps as it destroys. It is huge and mobile, something like the machines of modern agriculture but vastly more complicated and powerful. Think of this awesome machine running over open terrain and ignoring familiar boundaries. It ploughs across fields and fencerows with a fierce momentum that is exhilarating to behold and also frightening. As it goes, the machine throws off enormous mows of wealth and bounty while it leaves behind great furrows of wreckage.

> Now imagine that there are skilful hands on board, but no one is at the wheel. In fact, this machine has no wheel nor any internal governor to control the speed and direction. It is sustained by its own forward motion, guided mainly by its own appetites. And it is accelerating. (p. 11)

Inevitability. William Thorsell, writing in the *Globe and Mail* (May 14, 2001), illustrates the inevitability dimension of globalization when he says "free trade was not really a policy option in 1988; it was a global process that was coming to Canada without fail" (p. A13).

Americanization. Grant (1999), in his work entitled *America: A Furious Hunger*, asserts that "America has contributed its share to the global changes that are now challenging the traditional international system. It has been in the forefront of globalization which, possibly more than any other peacetime development, has diminished the authority of the nation-state" (p. 221). He argues that the destroying agent is a combination of private ownership and the free market which are now at loose in the world, undermining and overwhelming relations between states. As a result, American corporations and their offspring, the multi-national corporations, stand to benefit from globalization. And American belief in private sector economic activity is fundamental." As he says, the United States tends to believe "that a globalized world is one in which it can continue to prosper without itself changing, that American exceptionalism will still be valid -- the American nation state remaining inviolate while others succumb to a 'borderless world'" (p. 221). Frank (2000) adds that "elite Americans, with corporate chiefs and fashionable economists in the lead, are utterly convinced that they have discovered the winning formula for economic success -- the only formula -- good for every country, rich or poor, good for all individuals willing and able to heed the message, and of course, good for elite Americans: PRIVATIZATION + DEREGULATION + [OTHER ASPECTS OF] GLOBALIZATION = TURBO CAPITALISM = PROSPERITY" (p. 17). So, to review, there is a dimension of globalization understood as the wider empowerment of the U.S. after the collapse of the Soviet Union and evidenced in the global hegemony of U.S. popular culture as well as new instruments of world governance backed by the United States.

Exile. Kingwell (2000) returns the conversation about globalization, particularly in the West, to the personal, and cites Adorno in saying "'dwelling, in the proper sense, is now impossible'" (p. xxi). In addressing why this is so, Kingwell (2000) says "because exile and restlessness are the permanent conditions of intellectual and moral engagement; because we cannot ignore the injustices and sedimentations of oppression contained in every piece of private property that surrounds us. The very idea of living anywhere becomes intolerable, and we veer from definite luxury to self-lacerating denial, itself only another form of attachment to the material" (p. xxii). Kingwell also turns to Adorno in remembering that "'wrong life cannot be lived rightly.'" He then explains: "I try to defend the possibility of dwelling . . . but the force of Adorno's insight is hard to avoid, especially for those of us who daily enjoy the material privileges of living in North America or Europe."

Kingwell (2000) points to the condition of living in an age of globalization when he explains that

> now our exile becomes one not of nationalist but of the soul; our restlessness not a desire to return to a fled homeland but a wish, forever thwarted, to be comfortable with ourselves. And yet, even seeing this, the wish remains. We *want* to dwell, we want to feel ourselves at home. Is that harder now than ever? I believe it is, not least because the contradictions and complicities of late capitalism are always more profound, but also because our awareness of their effects on distant people and places grows by the day. (p. xxii)

And so it is that Kingwell observes that "thoughtful people are troubled by the unstable relationship between success and meaning in this world we are so busily creating, and often find today that their sense of self is corroding under the mindless imperatives of personal economic expansion and financial success. They want to know what it all means, what their personal prosperity is in aid of; fulfilment, virtue, happiness, something" (p. 207). Or, that he observes that "social conformity, conspicuous consumption, and heedless gain are not new features of the human scene. . . . What may be new is that in this new postmodern version of prosperity, lack of content is the only content. This is prosperity for prosperity's sake alone. Never before, I suspect, have so many people been so rich to so little purpose" (p. 20).

CHAPTER THREE: A HERMENEUTIC ODYSSEY

The Hermeneutic Orientation

This chapter explores hermeneutics, and expresses why it is that hermeneutic work provides a generative way forward with my research. Gadamer's understanding of philosophical hermeneutics provides me with not only the philosophical background but also the methodological considerations of my study. Within the chapter I examine the implications for research by exploring hermeneutic notions of language, understanding, forestructure, the hermeneutic circle, phronesis, the voice of the Other and questions. I also look more generally at interpretive inquiry, musing about my study, and critical hermeneutics.

One of the first things to say about hermeneutics as a form of inquiry is that it is essentially educational in nature (Jardine, 1992, p. 116). That is to say, "hermeneutic inquiry has as its goal to educe understanding, to bring forth the presuppositions in which we already live." Jardine (1992) explains that "hermeneutics wants to recover the original difficulties of life, difficulties that are concealed in technical-scientific reconstructions, concealed in the attempt to render human life objectively presentable" (p. 118). Hermeneutics, then, looks to extend possibilities rather than limit them. He says "the returning of life to its original difficulty is a returning of the possibility of the living Word. It is a return to the essential generativity of human life, a sense of life in which there is always something left to say, with all the difficulty, risk, and ambiguity that such generativity entails" (p. 199). As he notes, hermeneutics is provocative, a 'calling forth,' a voice crying out from within the midst of things." He calls on Gadamer (1975) in saying that "hermeneutics is thus an analogue for human life, conceived not as an objectively renderable picture, but as a 'horizon of future . . . [with] still undecided possibilities" (p. 119). Or, in other words, hermeneutics is about discussing again something that has been deemed over and done with. (Jardine, 2000).

Hermeneutic concepts. A few concepts central to the hermeneutic turn are examined in the following section.

Language. In his foundational text, *Truth and Method*, Gadamer (1999) devotes three chapters toward language. The chapter titles include "'Language as the Medium of Hermeneutic Experience', 'The Development of the Concept of Language', and 'Language as Horizon of Hermeneutic Ontology.'" Concerning language, Gadamer (1999) says "a word has a mysterious connection with what it 'images;' it belongs to its being. This is meant in a fundamental way. . . . A word is not a sign that one selects, nor is it a sign that one makes or gives to another. [Rather] . . . it is meaningful already" (p. 416-17). As well, Gadamer says "every word breaks forth as if from a centre and is related to a whole, through which alone it is a word. Every word causes the whole of the language to which it belongs to resonate. Thus, every word, as the event of a moment, carries with it the unsaid, to which it is related by responding and summoning" (p. 180). He further explains that "the occasionality of human speech is not a causal imperfection of its expressive power; it is, rather, the logical expression of the living virtuality of speech that brings a totality of meaning into play, without being able to express it totally." But, hermeneutics is not just language. Gallagher (1992) suggests that it also deals with "nontextual phenomena such as social processes, human existence, and Being itself" (p. 6). And, he notes that "through the medium of language . . . hermeneutics must make the things 'speak'" (citing Gadamer).

Understanding. Gadamer (1999) explains that "what is so understood is not the Thou but the truth of what the Thou says to us. I mean specifically the truth that becomes visible to me only through the Thou, and only by letting myself be told something by it. . . . It would not deserve the interest we take in it if it did not have something to teach us that we could not know by ourselves" (p. xxxv).

Forestructure. Kingwell (1995) says "hermeneutic investigation displays a positive and deeply important value: it acknowledges what we all know to be the case in our moral and political lives, that the context-eliminative bent of that tradition of science fails to take account of essential things" (p. 17). He also points out that "as moral and political beings, we are always standing somewhere in particular, embedded in language and tradition and determined in innumerable ways by the effects of history, including the effects of prejudice, or forejudgment." As he says, "these effects cannot be eliminated; moreover, the thought that they can -- and the process of rational assessment associated with their elimination -- is misleading and perhaps dangerous." And, the presence of forejudgments and their indispensability in the making of all subsequent judgements, is what creates the hermeneutic circle -- which I explore next. Mayers (2000) explains that "there is no unbiased position from whence to offer up a value-free assessment, to extricate information from its context.

We always begin from a perspective and carry with us our history, language, purposes, and convictions" (p. 4). As Mayers says, "there is no way of getting behind perspective -- there is no place of pristine *tabula rasa* from which to depart. The point of departure is always referential and prejudiced, relational and prejudged in terms of one's history and all that is invoked by one's tradition" (p. 5).

Hermeneutic circle. The hermeneutic circle was first discussed by Schleiermacher in the nineteenth century, and was further developed by Heidegger, who in his *Being and Time*, explains it as a process where preunderstanding is upheld, but likely modified, by new understanding. So, preunderstanding is necessary to begin the complex task of understanding. (Kingwell, 1995, p. 23). Mayers (2000) says the hermeneutic circle is a "way of conceiving the convergence of voice and conversation, of understanding and reflection in interpretive inquiry" (p. 11). She says the hermeneutic circle is the way "meaning and understanding unfold through the constant renewal of questions and conversation. . . . [It] refers to the interplay between parts and wholes where 'the meaning of the part is only understood within the context of the whole, but the whole is never given unless through an understanding of the parts. Understanding therefore requires a circular movement from parts to whole and from whole to part'" (citing Schleiermacher). The process becomes circular because every part of a text requires the rest of it to make it intelligible. So, interpretation (meaning/understanding) requires the constant movement between parts and the whole where the starting and ending points cannot be made absolute.

Phronesis. Kingwell (1995) cites Gadamer in noting that "interpretation, of text or person, is a matter of 'having the right touch,' the ability to assess claims other than my own with sensitivity and openness. Tactful interpretation is by virtue of this sensitivity a de-centring strategy, an orientation that takes me beyond my own interests and puts me in touch with those of other citizens" (p. 43). As he notes, "this interpretive version of civility brings to the fore a virtue with a longer and perhaps more respectable pedigree, *phronesis* or practical wisdom . . . in the realm of the good."

Voice of the Other. Risser (1997) says philosophical "hermeneutics is a hermeneutics of the voice" (p. 14). He cites Gadamer in noting that "hermeneutics is letting that which is far and alienated speak again, 'not only in a new voice but in a clearer voice.'" And, he posits that "as a relation of self-to-other then the process of understanding is one in which 'one is capable of stepping into the place of the other in order to say what one has there understood and what one has to say in response'" (p. 16, citing Gadamer). He adds that "the last word for philosophical hermeneutics is not the communication of meaning as such, but the open-endedness of communication in which we continually gain access to the world in which we live. . . . It has to do with our being at home in the world that we are awakened to in the voice of the other" (p. 17). In doing so, the horizon of the interpreter expands to include the horizon-voice of the Other.

Questions. Questions, and an openness to their fullest response, are integral to hermeneutic work. Gadamer (1999) asserts that "the question is the path to knowledge" (p. 363). As he also explains, "a question places what is questioned in a particular perspective. When a question arises, it breaks open the being of the object as it were" (p. 362). Instructively, he says "the important thing is to be aware of one's own bias so that the text can present itself in all its otherness and thus assert its own truth against one's own fore-meaning" (p. 269). Mayers (2000) nicely adds that "each question directs us toward or away from understanding, but questions always drive what we uncover, what we wonder about, what we admit we do not know" (p. 9).

Interpretive inquiry. Ellis (1998) points out that "what one can see at any given time is limited by one's vantage point, or what in hermeneutics is called one's horizon. It means one's prejudices. Our horizons -- our prejudices -- continually change because of our contact with the horizons of others" (p. 8). It is for this reason that I prefer each participant in my research to write and record thoughts in a journal -- to share his/her story using his/her own natural discourse, and bring out events and information s/he believes is of note. To follow Carson (1986), my research is guided "by an understanding that establishing a conversational relation is a hermeneutic endeavor" (p. 74). Ellis (1998) also says that "if some aspect of a person or situation has eluded our awareness, our research works to let it show itself, not forcing our perspective on it. And we must do this in a way that respects the way it shows itself" (p. 23). My research, then, is located in the Weberian tradition "which emphasizes 'verstehen,' the interpretive understanding of human interaction" (Bogdan & Biklen, 1992, p. 34). The authors argue that the qualitative researcher's goal is to better understand human experience by seeking to grasp the processes by which people construct meaning and to describe what those meanings are (p. 49). And, Carson (1986) cites Gadamer (1975) in noting that "in 'real conversation' the words have a maieutic quality -- they become like midwives helping to bring forth thoughts and ideas not hitherto present (p. 81). As one hoping to enter research informed by the hermeneutic tradition, I accept Ellis' (1998) remonstration that the "for-structure or pre-understanding of the researcher who has entered the [hermeneutic] circle with humility and inquisitiveness will include a kind of caring concern that accommodates a perspective or way of reading which might otherwise be impossible to achieve" (p. 29). And, I concur with Polkinghorne (1995) who notes that interpretive inquiry is "merited because narrative is the linguistic form uniquely suited for displaying human existence as situated action" (p. 5). Citing Bruner (1985), he points out that "narrative knowledge is more than mere emotive expression; rather, it is a legitimate form of reasoned knowing" (p. 9).

Smith (1994) says that good interpretive research "problematize[s] the hegemony of the dominant culture in order to engage it transformatively" (p. 114). He also suggests that one of the goals of good interpretation is to lay bare the complexities and underpinnings of the meta-narratives which often operate silently but nevertheless influence and constrain the possibilities of our understandings. Thus, what is to be discovered in the research is unknown. Such is the nature of interpretive inquiry -- of hermeneutic work; although I am certain that the research will illuminate much that is new, different, or compelling about educating business students in a diploma program. I remember, again, my earlier statement that the goal of my inquiry is to investigate the experiences of business students while awakening to living in an age of globalization -- the meanings they ascribe to their lives, the multiple discourses of being in a business program, where they locate themselves within globalization issues, and how they might be (or not be) implicated in the problematics that develop.

A re-turn to my study. Given an orientation that life is infinitely interpretable, the purpose of my research, then, is to engage business students while in the middle of their studies -- to assist them in a journey to the margins and the boundaries with the hope that the struggles, questions, and issues that arise will provide new ways of understanding teaching business in an age of globalization. Aoki (1992), in writing a preface for *Teachers Narrating/Narratives Teaching*, says the work "attempts to decentre such an objectified stance by reminding ourselves that to be interested (inter/esse 'to be') in the Pacific Rim is to be in the midst of our relationship with others. For us, it is to be reminded that, for example, when we visit China, it is not so much China, but rather we in the midst of our experiences in China that reflects our relationship" (p. i). Aoki's thoughts instill in me a wonderment: What would happen in the lives of business students if I provided an opportunity to become de-centred? If I provided Aoki's "inter/esse?"

At the end of the *Teachers Narrating/Narratives Teaching* document, Aoki says "we live narratively, so we are told. If this be so, how can we become more alert to our own lives narratively?" (1992, p. 29). Of course he answers his question:

journalizing, which is "more concerned with the writing of experiences that touch our being. . . . [An activity which] is meant to open ourselves to a deeper understanding of the meaning of the lived experiences we experienced, to a deepened sense of what it is to be human" (p. 30). Based on the questions he asks at the close of the work, I know that I should ask the following question: As a marketing instructor working with students in a business program, how can I encourage students to become more thoughtfully alive as we (my students and I) travel narratively within the business curricula? I know the question is urgent, too, from Smith (1994) who says the crisis of Western institutions is a crisis about thinking -- "about what is embodied in a logic and structure of speaking and acting" (p. 166). In other words, "it is a question of whether the form of thinking that has produced contemporary order is itself adequate to deal with an increasingly insistent disorder." As he notes, "disorder points to the political nature of all language, to how it is that speaking implies hearing, and that to be insistently not heard invites actions which are unspeakable" (p. 167). Smith (1994) asks his own question: "Given that the language which dominates us allows us to speak but also prevents us from saying what cannot be said in it, . . . how should we conduct ourselves in a manner which, while acknowledging this contradiction, ensures we do not also give up on our own regeneration" (p. 167)? His discussion of the question is helpful in the context of my study: "To raise the question of the limits of language is also to open its possibilities. But this requires a fidelity to that which calls out to us from within the heart of what we do not understand and for which we may not at present have words."

And, at the point that the words reveal themselves, they remain transparent and transpermanent. Aoki (1996) says he has "come to better understand the generative though ambiguous, ambivalent space between this and that, between planned curriculum and live(d) curriculum. . . . Such spaces are edge spaces located at margins and boundaries, spaces of doubling, where 'this or that' becomes 'this and that,' ambiguously, ambivalently -- difficult places but nonetheless spaces of generative possibilities" (p. 12). He cites poststructuralist Homi Bhabha (1990) in calling such a location on the curricular landscape as the third space -- "spaces where newness can enter the world. Bhabha speaks of spaces of possibilities in ambivalent spaces between life and non-life, between the known and the unknown, between universals and particulars, even between possibilities and impossibilities where inspirited newness is ongoingly constituted and re-constituted." van Manen (2002) adds to the discussion: "A peculiar change takes place in the person who starts to write and enters the text: the self retreats or steps back as it were, without completely stepping out of its social, historical, biographical being" (p. 3). As he says, "to write is a solitary experience, a solitary and self-forgetful submersion in textual reality. For the writer this is where insights occur, where words may acquire a depth of meaning."

Smith (1994) acknowledges the interpretive aspect central to hermeneutics when he says "in education a shift toward interpretation, meaning, sense, and signification means a turn away from the creation of knowledge, theories, and so forth which (we might hope) could exist in some underived form and thus used by anyone" (p. 174). Regarding the interpretive aspect, he also says, "a turn toward interpretation means a drawing close to what we already are, to the way in which we are together; to an attention to what is really going on in our lives with children, rather than having that attention deflected away by disembodied knowledge." Likewise, Jardine (2000) says "interpretive writing writes its way into these moments of 'bursting forth,' and in doing so, drawing on deep wells. It is deliberately full of (inter) dependence and virtuality, waiting for the ways that the word opens up an unanticipated world of relations. It moves against the illness of literalism's attempts to name things as they are themselves, out of relation to everything else, bristling white-glare actuality that has no possibilities left, no hope, futureless, childless" (p. 181). He suggests that "all interpretive writing is pedagogical . . . because Hermes flits here, young boy, god of spaces between, god of the unbridgeable difference between the message and its sender, the message and that which it names, the message and the fateful eyes of reading." In poetic form, he adds that "interpretive writing, *whatever its topic,* invokes the child and invokes the earth not simply as topics which are kept at bay, but as lies which howl in and through our bones and blood."

Carl Leggo (1995) adds a new and important dimension to this conversation about the value of hermeneutic research. In his paper *Living un/grammatically in a grammatical world: The Pedagogic World of Teachers and Students*, Leggo (1995) describes his investigation of the seemingly rule-bound word *grammar*, and discovers it is related to the French word gramaire. He is delighted to see the relationship with the word gramarye which means "magic, occult knowledge, alchemy, necromancy, and enchantment" (p. 32). His description reveals the nature of shifting from, say, the technical-rational (grammar) to the hermeneutic (gramarye). The enthusiasm of life-let-loose can be heard in his words: "Now I want to use this new (or old) notion of grammar to support a poetic return to language that subverts and disrupts and erupts and deconstructs, always playful, always purposeful." And the essence of his message is captured when he writes that "instead of trying to construct a grammar of rules, categories and standards and forms, the kind of grammar that aims to close down wildness and chaos, and excludes more than it includes, I want to pursue gramarye which invites mystery and openness and poetry, the firm belief that what is known are flickering points of light lining a vast unknown without beginning or ending, always more to know, always more to be known" (p. 32).

Leggo (1995) offers an explanation that speaks to the landscape of the Business Department, its official curriculum and tradition of a technical orientation; and on that horizon the business students participating in my study. Listen, now, to Leggo: "To be ungrammatical is to be not in accordance with the rules of grammar, not staying in place, questioning the assigned place, disrupting the order of place, but to be ungrammatical also means asking where do these rules and principles come from, and what are they, and who knows them" (p. 33). He also notes that "to be in accord with the rules or principles of grammar is to acknowledge the ways that the rules are generated and created and transformed. And because the rules of grammar are written, they are always available for re/writing, always open to un/grammatical re/generation."

From these perspectives, the central research question emerges: What possibilities exist for business students and their instructor by reflectively engaging issues about life and learning in an age of globalization? Perhaps right in the middle of the business program, a hermeneutic circle can breathe life into curriculum and lives.

Connelly and Clandinin (1999) explain that when they started researching "teacher knowledge" in the 1970s, "the field of teacher thinking was just emerging in the educational research literature" (p. 1). They note that "prior to that, researchers focused on teacher skills, attitudes, characteristics, and methods. There was excitement throughout the research community when attention turned to teacher's thought processes." I wonder as I read this notion, if my own study isn't an extension of their logic by moving the focus from teachers to business students and their thought processes. Connelly and Clandinin (1999) "view the landscape as narratively constructed -- as having a history with moral, emotional, and aesthetic dimensions. We see it as storied. . . . The landscape is composed of two fundamentally different places, the in-classroom place and the out-of-classroom place" (p. 2). I relate to their understanding that compartmentalization of lives is impossible -- that life presents itself fully both inside and outside classrooms. Connelly and Clandinin (1999) refer to Soltis (1995) who summarizes their language of the landscape as a "language of 'secret places,' 'sacred stories,' 'cover stories,' the 'conduit,' and its rhetoric of conclusions' -- categories designed to penetrate our social construction of the reality of teaching and schooling" (p. 3). This type of discourse helps me understand in new ways what I might *unearth* in my study. Connelly and Clandinin's (1999) phrases like "stories to live by" (p. 4) and "we realized that the theoretical puzzle was to link knowledge, context, and identity" ring true for me: I can move forward with confidence having realized the potential possibilities of asking business students to tell me their stories as we journey together through the globalization terrain.

As Mayers (2000) points out, in citing Gadamer (1997), "the real power of hermeneutical consciousness is our ability to see what is questionable" (p. 13). She notes that the hermeneutic task is "to look anew at all that complicates and confounds." As she says, "the central tenet of this kind of inquiry is to make meaning and in some way to impart that meaning in a pedagogic and transformative way." Likewise, she notes that hermeneutic work "is not about separating and holding in abeyance our experiences in life; on the contrary, it is precisely because of our history that we seek to bring what might be otherwise lurking quietly behind the scenes." She adds that "it is not about reproducing the world so that there is a finite, static truth that can be measured against some other truth, but rather it is about engaging in the dialectic and multilayered conversation that is continually in flux, changing, evolving, and shifting." And, she says that hermeneutics is "a kind of personal acuity that enlists us to take up life and all that is mingled in living's complexities despite our desires for certainty and predictability" (p. 3).

Critical Hermeneutics. Henderson (2000), citing Ayto (1999), explains that the "term 'critical,' has its source in the Greek concept of krisis, which refers to a 'judgement' . . . used by physicians Hippocrates and Galen for the 'turning point of a disease'" (p. 63). He suggests there is a "personal/social 'disease' in our current era," and turns to Boyles (1998) to explain what he means by such a comment: "Corporations promote schools as sites for technorationality, consumer materialism, and intransitive consciousness when, instead, . . . schools should be sites for multirational investigation, economic discernment, and critical transitivity. Technorationality, or technical rationality, is a way of thinking that reduces theories and ideas to empirical explanations and 'overhead projector' charts and listings" (p. 63). Citing Boyles (1998) again, Henderson notes that "consumer materialism commodifies existence by reducing searching, being, and thinking to objectified and reductionist particulars. . . . [It] represents, in part, the 'givens' that reinforce intransitive consciousness (or intransitivity) [which] come from Freire and mean 'noncritical (in)action'" (p. 63). As Henderson says, "to be 'critical' in curriculum studies is to construct informed judgements on how to free students, teachers, and other curriculum stakeholders from the 'illnesses' of technorationality, consumer materialism, and intransitive consciousness through educational activity."

Henderson (2000) reminds me that the "etymological source of the term 'hermeneutics' is the Greek god, Hermes, who is the messenger between the Olympian gods and humankind. Drawing on this "'go-between' metaphor, hermeneutical practice can be described as the interpretive interplay between the 'spirit' and the 'letter' (the literal interpretations) of some matter" (p. 64). And, he encourages my own hermeneutic journey when he says that "history has demonstrated over and over again that societies do not function well if moral and legal hermeneutics are not woven into the daily cultural fabric. If there is no deeply spiritual interpretive interplay -- no open-hearted, contemplative dialogue -- over the meaning and proper conduct of moral and legal matters, personal/social life too readily devolves into authoritarian and/or relativistic practices . . . [wherein] societies can easily fall prey to one or more of the following ills: authoritarianism, intolerance, self-interested narcism, lawlessness, and incivility" (p. 64).

Critical hermeneutics, then, according to Henderson (2000), is "located at the junction of critical and hermeneutic work. Curriculum scholars who practice 'critical hermeneutics,' though they may never use the term, offer judgements on how people can educationally emancipate themselves from the 'illnesses' of their era in playful, dialogical, and contemplative ways" (p. 64). As he notes, "both the critical judgements and the proposed (or inferred) transformative actions -- the educational praxis -- are intertextually positioned between the 'unsaid' and the 'said' or human liberation." Applying such thinking to pedagogy suggests there is an interplay between the spiritual and the literal: "To say that teaching is a 'messy text' is to be critical of those who treat education as an applied social science grounded in positivistic 'technical rationality' . . . and to be open to the complexities and mysteries of continuous human growth."

Why hermeneutic work? The hermeneutic mandate seems to best capture communication in its fullest and most natural form -- a communication that does not enframe but respects conversation, questioning, and living. So, while hermeneutics can be thought of as a philosophy, it can also be situated "within a research landscape and can offer invaluable insights into why, how, and in what manner one might take up the complexities of a question, and ultimately, the messiness of an answer" (Mayers, 2000, p. 4). The hermeneutic venture provides for a reflective dialogue between researcher and research participants -- between instructor and students. And while the data provided through participant journal entries do not speak anything directly, the interpretive process allows for an ongoing questioning-and-answering engagement with the data-text to bring to view that which lies beneath the surface. As Gadamer (1999) posits, "the hermeneutic consciousness . . . must be awakened and kept awake" (p. xxxviii). He says "what man [sic] needs is not just the persistent posing of ultimate questions, but the sense of what is feasible, what is possible, what is correct, here and now."

In the section that follows, I begin the hermeneutic work of my research project. Of the dozens of potential topics that I considered utilizing with research participants, I finally settled on eight. And, then for a number of reasons, I settled on an interpretation of the following four topics: pedagogy/critical thinking, consumerism, media and advertising, and capitalism.

CHAPTER FOUR: ENGAGING RESEARCH PRACTICE

In this chapter I begin the hermeneutic work of my study. After explaining the first topic to which research participants responded, I offer a few introductory and first-impression thoughts. Lastly, I turn to the research participants' responses, and my own interpretation of their writings. Before proceeding, however, allow me to explain the research process utilizing research participants' reflective journals, what I asked participants to do with their journals, how I responded to participants in their journals, and the bases on which I made interpretations of what was said.

Research Design and Methodology

After securing volunteer research participants for my study, explained the research project and role of participants -- that being to write a reflective journal entry after viewing/hearing each presentation concerning one particular dimension of living in an age of globalization -- and in that entry to share impressions, understandings, insights, perplexities, connections, personal experiences, attractions, and relations. To assist participants, I prepared a journal writing guide (see Appendix B) discussing reflective journals and providing helpful suggestions. For example, I note that "a response journal is an effective way to become involved with the literature you read. It offers a chance to ask questions, to wonder, to think about what you have heard or read. Take some time at the end of a paragraph or section to record your observations. . . . Pay attention to your own reactions to the text." I also provide a few guidelines for writing a journal response (again, see Appendix B). Included in the guidelines are suggestions to "record first impressions and reactions;

make connections with personal experience, other texts, concepts, or events; ask questions, noting ideas, images, details; and identify the author's point of view and attitude toward what s/he is saying."

I met with my research participants once each week (with a few breaks). At each session I would briefly introduce the topic that would be explored, and because at each session participants either listened to an audiotaped presenter or viewed a videotape, I would also comprehensively introduce the speaker/presentation for that session. We looked at eight topics related to living in an age of globalization. Because I wanted participants to focus on their own thoughts and thinking as the presentation occurred, I provided a text copy of the session's presentation. Participants, then, would not have to write out quotes or information they wanted to remember from the presentation. Because of the length of sessions (one and a half hours), participants tended to leave after the presentation with little discussion. A few, periodically, would engage in discussion before leaving, and as time went on, I became aware that some of the participants were gathering informally throughout the week to discuss the issues examined in the study as they related to politics and items in the news -- such was their enthusiasm and interest for their unfolding awareness of new dimensions to their studies and thinking.

My research study involved participants examining eight topics. What follows is a brief examination of those topics. First, though, let me ponder how it is that I came to choose these topics rather than eight others. Gadamer (1977) says that "we are possessed by something and precisely by means of it we are opened up for the new, the different, the true" (p. 9). My research topic is not an extraneous one chosen simply to write a paper about something. Rather, it is deeply personal and rises from my pedagogy, my location in a business programme, my graduate studies. It has been abiding nearby for quite some time, and as such I have been attending to it for rather a long time. Through reading and thinking, teaching college marketing courses, attending conferences, attending graduate courses and seminars, and writing articles, I have become interested in pedagogy/curriculum and globalization issues. And, importantly, as an educator, always, I have gathered materials that might serve curricular/pedagogic purposes: video tapes and audio tapes featuring conference speakers, television features, and movies; books; articles; and web sites. When it came time to conduct my research, I drew upon these collected resources. But why this topic over that one? Why this presentation over another one? My response to the question of the topics chosen ultimately rests with intuition. Certain topics seemed to me to be important vantage points on the journey, and as the study progressed I wrestled over which of the many possibilities would best serve the study and its goals.

The first topic involved critical thinking and learning. This topic became the first topic through a certain amount of necessity; I wanted participants to engage critically in the topics, and to explore learning, ponder pedagogy, and examine the potential hegemony through the school experience, and as such I knew that a certain amount of learning would be required on the part of participants to prepare them for their critically-reflective journal writing roles. While I could have undertaken this educational component prior to beginning the study, the content was also key to the study. Indeed, I was open with participants that it was they who could provide the way toward helpful changes in pedagogy and curriculum in business studies.

The second topic involved consumerism. My own academic/personal journey has brought me to a place where I recognize my own complicity in all of life, and my role as a consumer is often front and centre in such complicity. For example, the Kyoto Accord, recently so overwhelmingly present in the news, is about an international environmental agreement lauded by scientists and debated by politicians, but it is also about how I (and you) choose to live -- about our Western culture and ways of living, about what we value. It is about monster houses with SUVs parked out front -- both serving as indicators of personal success at this point in history. Kyoto is also about transporting food across continents, air conditioning it throughout, because I (we) will buy the food when it gets here. On every turn, consumerism shows itself as central to the globalization discussion, so I included it early on in the study topics.

The third topic examined the role of media and advertising in Western life. The video tape chosen for the study focused on the increasingly visual appeal of all media, but addressed well the powerful, yet seemingly subtle, role media now plays in the lives of people in the West. Indeed, the issues surrounding media, marketing, and advertising at the beginning of this century seem to be of paramount importance, and I wanted the study participants to explore this problematic and worrisome terrain.

The fourth topic examined many problematics of capitalism. The presentation to participants was from an address given by David Korten who holds an MBA and

Ph.D. from Stanford University's Graduate School of Business, and who has served as a faculty member at the Harvard University Graduate School of Business as well as having over 35 years of business experience in business, academic, and international development institutions. The ideology of capitalism has many problematic aspects, once investigated, and Korten brings those issues to the surface in a particularly insightful way.

While my interpretation for purposes of this study ended after the fourth topic (for the practical reason of avoiding excessive length), four others were examined, and even though absent from the study, they are present also because they were part of the research participants' awakening to globalization issues, and are part of final comments offered by the research participants.

The first of the remaining four sessions examined globalization. Study participants heard University of Alberta professor David Geoffrey Smith's keynote address to the 18th annual business conference hosted by the Department of Business Administration at Grande Prairie Regional College. The topic was included for very practical reasons. As a key term in the title of the study, it seemed important for participants to explore the history, definition, ideology, and a consideration of possibilities and dangers of globalization. The presentation provided a generous surveying of the items just noted.

The sixth session with participants involved an examination of growing resistance to globalization forces, and looked specifically at the unprecedented protests during the WTO's meetings in Seattle, 1999. Journalists said the *battle of Seattle* marked a turning point in history, and that it marked the greatest failure of elite trade diplomacy since the end of WW II. Participants listened to Canadian journalist Rex Murphy as he hosted his regular Sunday afternoon talk show with the Canadian Broadcasting Corporation (CBC) known as Cross Country Checkup. My interest in including this topic was twofold. First, the topic naturally brought to the surface many contestable aspects of international trade treaties, but it also raised issues related to the way life currently operates under capitalism.

The seventh topic examined the mid-1990s proposal for a Multilateral Agreement on Investment (MAI) by the Paris-based Organization for Economic Co-operation and Development (OECD). The MAI's goal was to establish rules to protect their global direct investment interests from government regulation, since foreign direct investment (FDI) has become the way for corporations to expand their international presence. The MAI would have given private corporations not only the legal status of nation states in each of the 29 most powerful nations on earth who would have signed the agreement, but it would also have given them unprecedented tools to enforce their newly acquired rights that governments would be compelled by law to safeguard corporate interests over those of their own citizens (Clarke & Barlow, 1998). My interest in the MAI was twofold. First, I found the document to be particularly alarming. And second, the MAI provided an example of a successful intervention by citizens and citizen-based organization linked largely by the Internet. The participants heard from Maude Barlow, national chairperson for the Council of Canadians -- an organization that provided leadership in Canada and abroad in disputing the OECD's proposed agreement.

In the eighth session, participants heard from Vandana Shiva who holds a Ph.D. in the philosophy of science, and is the author of 11 books. She is also the recipient of the prestigious Right Livelihood Award, sometimes referred to as the alternative Nobel prize. In her native India, Shiva started the Research Foundation for Science and Technology and Natural Resource Policy. Shiva's research draws a connection between globalization, environmentalism and women -- all from a non-Western perspective. Shiva advocates a new type of economy where the organizing principle is sustenance, where nature exists as a commons instead of a resource to be exploited, where corporations would not be permitted to patent and have exclusive access to plants, seeds, and other natural resources not previously considered property, where trade exists under the rubric of a real, rather than fictitious, economy, rooted in the earth and community. My interest in this topic was also two-fold: I wanted participants to hear a third-world voice, and I wanted them to see the connection between the environment, science and technology, and more recent phenomena like intellectual property rights.

My expectations for research participants stems from years of utilizing a response-centred pedagogy that I was first introduced to in Bachelor of Education Studies in the late 1980s, and that has been influenced by Louise Rosenblatt (1978), Donald Murray (1982, 1984, 1988), and Nancie Atwell (1987). For example, Peter and Julie Prest (1988, p. 127) note that it is possible to move the reader (listener/viewer) beyond comprehension towards interpretation. After all, the process of interpretation is understood as integral to all understanding (citing Hoy, 1982). And they identify Rosenblatt's theory of reading transaction wherein a distinction is made between *efferent* and *aesthetic* reading. An efferent response calls the reader's attention to the information (residue) to be lifted from the text. An aesthetic response actively builds up meaning in an interaction of personal life experiences and textual ones. The distinction is vital, because the hope of the response journals is for participants to engage each topic by situating themselves within its terrain, rather than merely gathering information.

Each week I gathered the response journals from the previous session, and engaged myself in their writing. As I read (aesthetically and hermeneutically), I would ask questions, make observations, encourage participants to explore further many of the observations uncovered. My own writing in-between-the-lines and in-the-margins created a conversation, and once returned to participants, many of them continued the conversation by responding yet again to my response -- to my observations, questions, and ruminations. This exchange occurred eight times, and in the end, when I collected all the journal entries for the last time, I had before me a daunting stack of response journals. Before I comment on my interpretive work with the cumulative data provided through the students' writing, I would like to draw attention to the presence of hermeneutics throughout the on-going conversations via journals-in-motion with participants. This beginning point of my research -- this beginning of the process of hermeneutics -- brings to life how it is that text can be a living communication and pedagogic encounter. Gadamer (1999) notes that "the art of questioning is the art of questioning even further -- i.e., the art of thinking" (p. 367). The process became an evolution which enlarged itself as participants and I incorporated new understandings, produced more questions, considered more conundrums, and travelled to new locations and in deeper directions.

In the final phase of my research, I was called to offer an interpretation of all that had been said. My approach, practically, was to re-visit a topic, and then to attend very carefully as I read and re-read the participants' journal entries. I heard again the conversations that had occurred already once-before. And, as I heard the voices speaking in the text, I reminded myself that hermeneutics did not require me to take everything up, but rather to explore what drew attention to me -- what erupted before me. Jardine (1992) acknowledges that there are directions and leads that arise from our research that we leave untouched and unexamined, and we must admit that we are uncertain of the places those paths would have led. It was not an easy task: I grappled constantly about which matters persisted, which issues were calling for reconciliation, which understandings I might follow. I reminded myself to always pay attention to the language used -- to the words that emerged so naturally as the writer expressed life through words. I remembered that in hermeneutic work language is everything that we can articulate; it is the culmination of our thoughts and our understandings. It is central to the way understanding is experienced. After all, a conversation is always a conversation about something, and it is that something that I would wrestle with most. I reminded myself that hermeneutics prescribes that we enter into multiple dialogues at multiple levels. And, I reminded myself that each utterance was providing texture to my own question of teaching business in an age of globalization. The process, as you will see, enabled me to understand new things about business students, myself, the world in which we live, the institutions we study in, and about college business programmes.

Topic One: Critical Thinking and Learning

I opened the first topic session with the reading of a paper I had written for a course in my graduate studies. Entitled *The Cabal of Enhancing Thinking Skills*, it introduces the dual concepts of pedagogy and critical thinking. In the introduction, I share the story of achieving a 98 per cent in grade 12 geography, even though I considered "my knowledge of world geography and history to be both pathetic and embarrassing" (p. 2). I also share a passage from Freire (1999), who, interestingly, refers to the teaching of geography, and notes that "the teacher of geography who truncates the curiosity of the student in the name of efficiency of mechanical memorization hampers both the freedom and the capacity for adventure of the student. There is no education here."

In the first section of the paper, I refer again to Freire -- this time from his *Pedagogy of Freedom.* I begin, here, by citing Donaldo Macedo who says in the introduction of the book that "Freire (1999) is 'overtly concerned with the positivistic overemphasis on the so-called scientific methods of analysis and absolute objectivity that informs institutions of high education'" (p. 3). I suggest that Macedo "draws attention to the fact that Freire (1999) was motivated to write the book because of his 'concern over the technicist approach,'" and that "Freire understands there are 'other fundamental knowledges that all teachers should have, or at least be exposed to, but that are seldom taught to them in their preparation as teachers.'"

I also highlight some of Freire's fundamental knowledges: "'teaching requires a recognition that education is ideological, teaching always involves ethics, teaching requires a capacity to be critical, teaching requires humility, and teaching requires critical reflection" (p. 3). And, I observe that "in terms of developing students' thinking skills," I hear Freire (1999) saying that dwelling on the ideological location would alone encourage thinking, that developing and exercising my own capacity for critical thinking would encourage the thinking skills of my students, and that sober attention to my own humility would translate to improved thinking by my students." Further, I cite Freire, in saying that "'to transform the experience of educating into a matter of simple technique is to impoverish what is fundamentally human in this experience: namely, its capacity to form the human person. If we have any serious regard for what it means to be human, the teaching of contents cannot be separated from the moral formation of the learners'" (p. 4). As I say in the paper, "Freire's words speak to the conditions necessary to allow for generative thinking on the part of students. It seems the best that there can be in pedagogy will always revolve around caring for students." I cite him, again, in saying that "'to know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged simply in a game of transferring knowledge.'"

Awakening young minds: perspectives on education. In this section of my paper I argue that youth culture has changed substantially over the past two decades, but approaches to teaching have not. I cite Dixon, located in Nessel, (1997), who says "the very young consume all types of information via television and computers, while our model of childhood still views them as ignorant and innocent. Teens spend most of their time working for pay, listening to music, and watching television, but the model still pretends that school is their primary activity" (p. 6). Referring to the same source, I add that "young people are "indispensable to such industries as fast food, super markets, gas stations, retail stores, and hospitals, but the model sees them as outside the labor force. They are looking after themselves and running households for absentee adults, but the model sees them as helpless.'" As I say, citing the same source again, "our model of childhood dictates that children be passive instead of active, incapable instead of capable, directed instead of self-directed, acquiescent instead of assertive, dependent rather than independent."

Sparking the thinking of others. In this section of my paper, I refer to Ward-Beamon (1997) who asserts that some of the components necessary for the development of thinking skills include talking about thinking itself, expecting students to think, and establishing an environment supportive of the risk involved in thinking (p. 7). I dwell on others: risking control for the sake of more student-initiated thinking, attempts to individualize and vary students' learning experiences, an expectation that students think, respond, substantiate, elaborate, create, and design. I also highlight two others: expanding of learning opportunities beyond structured problem solving ("logical-mathematical thinking") or verbal-linguistic activities, and significantly expanded methods of assessment that involve "understanding where students are and can be encouraged to be, expected to be, and challenged to be along a thinking and learning continuum" (p. 12).

Participant responses to topic one: Pedagogy and critical thinking

Introductory comments. I was exhilarated after the first session in my research project, and looked forward to the responses that would follow. The participants showed interest and enthusiasm in the information, and they freely shared thoughts and asked questions. I hadn't anticipated what the students' reactions would be to all this talk about thinking and learning, about critical thinking and pedagogy, about journals and personal response. In an Education faculty, of course, such topics would be considered to be of interest for teachers-in-training. But these are business students: This is new territory for them all. One of my participants shared the handouts I had provided to my research group participants with her roommate who is enrolled in a Bachelor of Education programme. She shared with me the long talk they'd had about teaching and learning -- about her roommate's surprise that a business student would receive so much *good information* about pedagogic matters. This research participant seemed empowered somehow -- having heard and thought just the bit she had about pedagogy. It was at this time that I realized my need to provide a background and expectations for my research participants also provided them with radically new ideas: to think about learning, to think about thinking, to reflect critically, to value their own thoughts, to locate themselves in the topics covered. Perhaps I'd already uncovered one of the most important findings of my study -- that the curricular topics found in Bachelor of Education courses might be of great value to students studying not just business but all disciplines. Why shouldn't students be exposed to critical thinking, to teaching and learning? The longer I dwell on it, the more odd it seems to me that the academy indulges in pedagogy without once including pedagogy as a curricular topic. How is the learning of students affected by the lack of teaching about teaching and learning? -- about how *we* might best learn this material? Why do such conversations not occur with students? This question brings on more. How do college instructors understand pedagogy? I ponder this latter question briefly, remembering most of my colleagues are content specialists without grounding in pedagogy. Is there an element here of *teaching* while at the same time, somehow, *avoiding teaching* -- as ironic as that sounds? While dwelling here, I remember Evans (1999) and his informative *The Pedagogic Principal* wherein he argues that "educating and becoming educated" (p. 11) are not the "equivalent to a stroll through a shopping mall or educational supermarket." He says "genuine education requires more. It requires, as van Manen (1991) points out, a dedicated diligence on the part of both student and teacher." The title of Evans' (1999) book is striking for me because it suggests the possibility of the existence of *a pedagogic teacher* as opposed to *teacher* which seems to be shallow and hollow in comparison. Interestingly, my first session with research participants involves this place of pedagogy I've re-turned to even here.

Tamara. First, I'd like readers to hear Tamara's voice, and to be reminded that the names used in my study, according to an agreement for confidentiality, are entirely fictitious.

> This topic really captured my attention because my parents have been pushing education on me for years, saying 'you need it to get anywhere in life.' Well, my Dad has a grade ten education and he is a millionaire, my auntie and uncle both took numerous years of college and university and they are both working

> full time because one of their pay checks has to go to student loans. And on top of everything, I don't know a person under the age of 18 who isn't self-centred, and has concern for anything except their rating in popularity. Therefore, I feel that schooling is damn near useless until teachers start showing students how to act more human, but this is unable to happen until parents show an interest in their children. However, interest in children comes second to their career, which their schooling got them.
>
> ... I have a friend who I looked up to until about five years ago and I have known him my whole life -- our parents were friends. Even though we went through much of the same upbringing, we had the same teachers, went to the same schools, and hung out together until grade 7; he is now waiting to see if he is going to have to go to jail. His parents are really great people, but during his years in school teachers thought he was a bad apple because he was chatty in grade 7. This progressed through the years and with teachers constantly on him he became worse and worse; soon he was starting fights, because at least this earned him the respect of his fellow male egotistical students. He is waiting sentencing because he ran a half-million dollar cat into a dugout one night when some friends and him were out drinking. . . . I don't know if this could have been avoided if the teachers had just treated him with some respect or even just as a human being, but I do know that at least some of it could have been avoided.
>
> There are many things that this topic made me think about and one of my questions is why do we educate criminals? I don't get it, we spend our tax money educating some one who has killed or raped one of those taxpayers. Why does a criminal need to be educated any way, it just gives them more knowledge on how not to get caught the next time that they do something.
>
> I guess I am being judgemental, but I have only had a couple of good teachers all through my life, and the first teacher my friend had, the one I discussed earlier, was a very mean person. . . Consequently, he held the belief that all teachers were bad people all through his school years, and nobody tried to change that, they just treated him horrible too.
>
> ... I would rather write about something I feel very passionately about, or what is happening in my life. I don't like to analyze stuff for a deeper meaning because it takes the joy out of lots of pleasures. Have you ever sat down and just enjoyed a movie instead of analysing it for hidden meanings? You can get a good laugh out of some of them, and laughing relieves stress. I don't intend to be mean but I feel like you no longer enjoy the simple pleasures in life because your education has taught you to analyze so much, and I feel kind of sorry for you, and consequently hope the same thing never happens to me.

I had asked my research participants to be honest as they responded to what they had heard -- to listen to the talk going on in their heads and write out what emerged. Tamara did. At first I thought Tamara's entry was frivolous (and I wasn't sure what to do with her disconfirming discourse concerning education), but her words and voice kept coming back to me. After abiding with her thoughts many times, I came to appreciate the power of her thoughts: What I had here was pedagogic gold. No one else spoke so matter-of-factly about the enormous contradictions and tensions so nearby. Tamara's parents don't have a college education yet they want her to go to college. But, her aunt and uncle went to college and now face huge student loan debts. Teachers bear much responsibility in their work with children (even bad actors), but they don't always uphold that responsibility. Parents could be less interested in their careers and more interested in their children, but at the same time youth are "self-centred" . . . [having] no concern except their [sic] rating in popularity." Educating criminals is a waste of time, yet Tamara's longtime friend is a criminal. Learning to think ruins the genuine appreciation of life -- "analyzing" things removes the ability to "enjoy the simple pleasures in life," yet Tamara is currently located in a place of analysis -- post-secondary education.

Tamara brings to the surface the notion that in an ideology where the market functions in the role of God, other matters take a lesser role: relationships ("until parents show an interest in their children"), education ("until teachers start showing students how to act more human"), and criminals ("why does a criminal need to be educated anyway?"). In an ideology where mainstream media inform us, but also serve to distract us (and co-exist with an ideology of individualism), the resulting culture is comprised of people who focus on themselves -- what Tamara says as "I don't know a person under the age of 18 who isn't self-centred, and has concern for anything except their [sic] rating in popularity." Tamara's honest reflection is helpful for me to understand the pre-conditions of life for young people at college in the twenty-first century.

Clearly, Tamara lives in an age of globalization, and I am intrigued at her perceptiveness. In her own chatty vocabulary, she discusses important issues: Western pedagogy, and youth culture. As I engage in my own reflecting, I find myself with more questions: In schools and colleges, in Business Administration, do students need more or less self-reflective thinking?; more or less examination of the meaning of life?; more or less of people searching for themselves?; more or less pedagogy that is imbedded with critical thinking? So here is Tamara, opening up the world in which she lives, and in so doing she identifies on a personal level that which originates at an ideological, universal level. Here, I am reminded of Cottle (2001) who suggests that "in that instant, adolescents have forfeited authentic conscious activities (literally) and bought into what the culture wishes them to do with their sometimes noisy desperation. In that instant, moreover, adolescents have totally forgotten (or forfeited the notion) that they themselves have the power to construct reality and fill the emptiness or, better yet, leave it empty; they forever remain the authors of their own stories" (p. 21). He adds that "by forfeiting this birthright, they have imprisoned themselves or at least feel as if their mind fields have been confiscated, which . . . is precisely what has taken place when they live in distracted states."

Much of Tamara's text relays the tragic story of a friend and classmate for whom schooling was not a positive experience. Tamara devotes much attention to the difficulties of her friend, and I sense her desire to address her friend's suffering, and her own. Kincheloe (1995, p. 112) says that teachers operating from a critical pedagogy "must ground their pedagogy on a recognition of who has suffered and how such memories help illuminate present forms of oppression in our workplaces and our schools" (citing Giroux, 1988). For Tamara, the act of writing about her friend's strife may be the beginning of a form of healing, and the beginning of a new understanding of her own oppression from school experiences -- past and present. And, the better she writes, the better she will be able to uncover, and hence deal with, the nuances of hurt in her life. Interestingly, Kincheloe (1995) comments that "critical teachers, unlike teachers who adhere to the traditional curriculum, do not seek to uncover dangerous memories for their own sake, they recognize that the past 'is' -- that is, it comes to live undetected in present social and economic relations" (p. 112, citing Harrison, 1985; Welch, 1985). In fact, Kincheloe says critical, postmodern educators . . . are meaning makers who become transformative agents dedicated to the preservation of the memory of human suffering and the forms of knowledge that work to reveal its cover-up." Just now I am appreciative of the important discovery through Tamara's memory-reflection and Kincheloe's offerings. This place of pedagogy-addressing-suffering is a dynamic one for me. I am drawn to it. It is here that I appreciate both the importance and urgency of a new way of proceeding forward in pedagogical work. It is while dwelling here that I re-turn to Smith (1999b) who points out that "if words are just words, to be manipulated at will for desired effect, then general cynicism about human communication *per se* must surely be the inevitable result. But if 'words are people,' as James Hillman . . . likes to say, then attending carefully to what each of us says becomes a way of taking care of each other, which, by extension, becomes a way of taking care of the concrete necessities of living, necessities lived out as moral, political, and social obligations" (p. 81).

Dwelling in this constricted space, I contemplate life's options while living in an age of globalization, and I realize there are few indeed. If young people like Tamara's friend are not prepared to serve the market-as-God, their ability to find their way could be particularly difficult. Tamara's friend has for a long time been marginalized. Smith (1999b) provides a perspective that is helpful here: "Those of us living on the margins . . . find ourselves increasingly colonized by the neo-liberal economic fundamentalism spear-headed primarily by the United States, and what comes with it is an inevitable cultural bullying through all the social policy recommendations that accrue from the economistic determinism at the heart of Economics pretending to be a science" (p. 82). Why, though, does public education contribute to the colonization? How is it that teachers contribute to an ideology they wouldn't necessarily support? More importantly how am I implicated? How can I ensure my pedagogy supports multiple ways of being in the world?

I have often speculated that globalization relies on one fundamental condition: that people in society never question the system itself. They never begin to ask difficult questions. Increasingly, I am aware that one of the dimensions of globalization is the overwhelming absence of debate and discussion (conscious thinking about the many options and consequences) about the ideology that would guide the way we live our lives. Such thinking, of course, assumes we all have a say in free, democratic states. Why would we forfeit such a good arrangement? Why would we default to a much lesser arrangement? In this place of absence, I situate the following question Tamara asks me in her journal: "Have you ever just enjoyed a movie instead of analysing it for hidden meanings, you can get a good laugh out of some of them?" In return, I wonder about happiness and enjoyment as a product of the restriction of thinking -- something for which Tamara feels kind of sorry for me. The narrative about critical thinking that Tamara is responding to involves the benefits of thinking, yet her response is that thinking, that "being aware," ruins her life as she engages it. For me, this conversation has spiritual dimensions. Is happiness a deep or shallow state of being? Are we seeking *happiness* on our life's journey, or something else? Is she saying there is no hope given the current geo-economic-political arrangement? Is she saying that it is best not to ask any questions, but to go along with the flow enjoying what little there is to enjoy? Would such thinking explain her enrolment in business studies? Here, I'm wondering about her statements of being at college only because her parents have enforced it, of seeing little value in thinking, and of preferring, ultimately, not to think. Cottle (2001) opens his book by citing Laing (1967), and my own conversation surrounding Tamara's entry reminds me of Laing's statement: "We are far more out of touch with even the nearest approaches of the infinite reaches of inner space than we now are with the reaches of outer space" (preface). He also says, "we respect the voyager, the explorer, the climber, the space man. It makes far more sense to me as a valid project -- indeed, as a desperately and urgently required project for our time -- to explore the inner space and time of consciousness."

Tamara has taken me to unexpected places through her reflective journal entry: suffering, and purposeful absence (of thinking). Navigating my way forward is not possible without understanding the terrain, and Tamara provides a textuality that is particularly informing as I begin my journey.

Michael. Another research participant takes up other matters.

> ...The point of learning is not to know the facts, but to be able to apply the facts in the world to benefit yourself. Many people receive great marks in schools and earn their degrees, but are unable to apply the skills into useful knowledge. What I mean by this is that knowledge is not the act of becoming a so-called educated scholar, but to apply the skills learned from your sources of education into the field of work...
>
> I'm not saying that I am a very wise person, but in the field of hockey I can hold my own. . . After my 12 years of playing hockey at the most elite league for children I ended my life-long passion and turned to the coaching part of the game. After coaching for a year, and looking at the game in a totally different angle, I could finally realize what everyone was trying to teach me in the past. I knew what I was doing wrong and realized how I could have made myself a much better player. I realized that I was trying too hard instead of just playing, where I should have sat back, relaxed, and taken the game a little less serious. You have to be serious in life if you want to accomplish things, but in order to get the most out of something you have to be relaxed and willing to open your mind up to new things and stay open and objective to new ideas...
>
> You have to motivate yourself in order to be taught. If you don't want to learn new things you will not be able to understand them when they're taught to you. You have to desire information in order to understand it. It is like everything else in the world; you can't force your kid to play hockey, but he will play if he wants to...
>
> Personal growth is scary because you have to take risks and you don't know what lies behind those risks. The unknown is what scares people, but when it is discovered it is a beautiful feeling...

> It is amazing how much we don't know about the person we spend the most time with -- ourselves.

Michael's first focus involves the predominance and privilege of individualism while living in an age of globalization. Notice his comment that "the point of learning is not to know the facts, but to be able to apply the facts in the world to benefit yourself," and his belief that "knowledge is not the act of becoming a so-called educated scholar, but to apply the skills learned . . . into the field of work." While his understanding that learning goes well beyond knowing facts is encouraging, his restriction of learning for *employment only* is the more informative message for me. I reel momentarily at this reduction of education to such a narrow, technical, utilitarian definition. But I need to hear Michael say this -- just as he has. I need to be told that my students are not motivated to learn in the ways that I am. I need to hear Michael if I am to come to grips with the deeply ingrained market fundamentalism that has marked his life and education thus far -- what started in the Enlightenment idea of reason and grew to logical positivism. At the same time, have we moved that far from Descartes' "I think, therefore I am?" It's not surprising, later, to hear his comment that "it is amazing how much we don't know about the person we spend the most time with -- ourselves." The statement is an astounding one, and I speculate where it came from. It completely captures me; I marvel at its placement as the last sentence in Michael's entry. I think back to my thoughts related to distraction which were provoked by Tamara's journal entry -- all of which might explain Michael's statement. But there is more to a declaration of surprise at the extent of not recognizing ourselves. Has Michael been so covered with capitalist fabric that he is now unable to recognize himself? Has his education been so technical and employment-focused that he has never been encouraged or allowed to discover himself -- that he has never emerged with all his gifts and abilities developed and intact? As I re-read his entry yet again, I notice that near the beginning he comments that "many people receive great marks in schools and earn their degrees, but are unable to apply the skills into useful knowledge." First, I sense a profound sense of uselessness on the part of education systems. And, secondly, I notice Michael's use of the word *skills* (technicist, employment related) rather than a more liberal term such as *knowledge* -- which could be applied to life -- or to ourselves and identifying or locating ourselves in life. If Michael is the result of an education system operating under an ideology of market fundamentalism, would educators choose to continue in current directions if they heard him voicing his condition? What are the pedagogic implications of Michael saying even those with good marks in school (let alone those with poor or failing marks) are unable to "apply the skills into useful knowledge?" What are the societal implications of Michael saying "the point of learning is not to know the facts, but to be able to apply the facts in the world to benefit yourself?" What are the spiritual implications for Michael, and for me, of young people in our midst declaring "it is amazing how much we don't know about the person we spend the most time with -- ourselves?" What role should educational institutions serve in the development of identity?

Michael's comments concerning his frustration playing hockey are revealing. In every aspect of his life, Michael has been obedient to the commandments from the market as God, and as such, he has adhered to the Calvinist creed of maintaining a rigid work ethic. He has worked very diligently all his life. But once coaching, a new perspective emerged: "I realized that I was trying too hard when I was playing, where I should have sat back, relaxed and took the game a little less serious." I notice his use of the word *play*. Indeed, under an ideology of market-as-God, even our play, our recreation, is structured and focused -- driven, driven to win. Indeed, Michael himself says "you have to be serious in life if you want to accomplish things." Had Michael been able to enjoy hockey as a game and sport, might he have discovered himself? I notice, too, his belief that "personal growth is scary." I ponder Michael's educational journey -- how I, or he, would characterize it. Michael has travelled the path he was directed to by all of society -- he has travelled what amounts to a major thoroughfare -- but doing so hasn't led him to a place of identity or satisfaction. What has been left unsaid in Michael's entry is also the question to which his reflection responds: "Who am I?" Interestingly, Blades (1997) cites Levin (1988) saying "we are born 'with eyes opened by enchantment,' but 'growing up' is actually a process of 'progressive closure of the dimensionality of Being'" (p. 89). This statement seems to serve well in establishing the opposite of *becoming educated.*

As I dwell at this place Michael has brought me to, I realize a-new the implications for an education system operating under a dominant ideology -- namely that the espoused educational organization emulates the ideology. This understanding provides insight to the conversation just now with Michael, but also to Tamara's earlier journaling. Soros (2000) explains further by noting that "open society is threatened from an unexpected direction: the unbridled pursuit of self-interest. We have come to think of authority -- in the form of a repressive government or an ideology that lays claim to the ultimate truth and seeks to impose itself by repressive measures -- as the main obstacle to an open society" (p. xxi). But, as he says, the ideology can be either religious or secular. As such, lack of state authority and social cohesion, of course, can be equally debilitating. And, Saul (2001) points out that the current zeitgeist of the market economy believes self-interest is virtuous: "What now passes for common sense is a low-level inversion of the real thing. It is common sense taken in isolation and turned in upon itself so that it becomes nonsense. I would argue that the real opposite of common sense is egocentrism; that is, obsessive self-interest; that is, the refusal to recognize the reality of society" (p. 37).

Michael's particular insights illustrate how it is that education can be perceived as an activity useful only in gaining employment skills, but he also establishes that in such a limited view of learning, students become estranged from themselves -- evidenced by their inability to recognize themselves. Lastly, he provides insight into how it is that education becomes complicit with the prevailing hegemony -- creating a situation whereby teachers/instructors contribute to, in this case, globalization processes.

Cindy. Cindy raises different topics. First listen to her words.

> ...At the most, education is dictated, you copy it down, and at the end of the class you close the book and don't look back. . . In high school I received about 50 - 70% in my courses. Did I know anything more or less today than the students who received 80 - 100%? No I don't think so. At the time I did not feel that most of what I was learning could be used later in life...

> ...Your traditional teacher feels that order in the classroom and straight facts (indoctrination) is the way to teach. Granted, this teaching style may work for some, but everyone learns different and develops differently. Even if developing students' thinking skills is the best way to teach, where would one begin? Students have been taught to learn in a certain way and never to reflect on what they have been told...
>
> ...Scientists believe that everything should be cut and dried and that there is a rational explanation for everything. When, in reality, or at least my reality, there are so many possible outcomes, reasons, and differences that one could not even begin to pretend they know how others should be or think....
>
> ...Teaching is everything but a simple matter. Teaching is a form of customer service, and unfortunately each and every customer is different. A teacher's duty is to get to know each student and learn how she or he can teach the student. How does the student learn the best? Or a teacher can take the traditional route and simply expect everything they say to be heard by every student. Expect that every student cares to learn because the teacher is talking. Expect that every student does not have a life or a problem outside the classroom. I guess this reflects on basic relationships...
>
> How is one to decipher who is going to turn out "good" and who is going to turn out 'evil?' And who is actually to say that 'evil' is wrong in society? Each personality makes up the colorful world we have today, and 'problems' do exist. Is it meant to be that way? And have we as a society just decided that the 'problems' are unacceptable? Who are we to decide what is right and what is wrong? Maybe there is a purpose to the evil end of the spectrum. . . Or maybe we created the problem ourselves by judging and isolating.

In Cindy's first paragraph she identifies the extensiveness of rote learning in her educational experience. But more importantly, she comments on the irrelevance of her high school experience, and proposes an interesting notion -- that the possibility exists that she, with her mid-range marks, knows as much today as the students with the high-end marks. Because Cindy's proposal seems plausible, I wonder about the role of high school in a market economy. To what extent does it serve as a filter -- screening those without the demonstrated-by-age-17 virtues deemed useful for life within globalization? Blades (1997) tells a story of engaging several groups of high school students about their high school science experience. For example, he recalls that "Dede found 'all that cell stuff' she learned in Biology 10 to be 'terribly irrelevant,' a sentiment I found universally shared by the students interviewed . . . Every group of senior students I met with expressed concern that their science education . . . did not connect to their daily lives and may prove not relevant in the future" (p. 79). He also relays an incident from his time spent teaching high school science -- a rupture from a student one day who asked "Sir, why are we learning this crap?" (p. 29). I feel dumbfounded as I consider the implications of an irrelevant high school experience serving as the basis for acceptance into post-secondary institutions, and by extension much of life and life's opportunities. I feel overwhelmed at the prospect of my own courses being viewed by students as irrelevant. As I consider the implications of participating in a curriculum identified by students as irrelevant, I realize that the hermeneutic response isn't necessarily a call for new and different content (which itself could very quickly become irrelevant). Rather, it seems helpful to examine how it is educators interpret curricular content. No doubt we could do better.

Cindy's second paragraph is as puzzling as it is paradoxical. She says traditional teachers focus on two things in their day-to-day practice: order and indoctrination -- which she concedes might work for some. However, when she considers the utilization of "developing thinking skills" as a pedagogic strategy by teachers, she wonders "where would one begin?" She suggests such a notion is un-do-able, a foreign concept, or one that would certainly cause trouble. People who have had their ideas laughed at during brain-storming sessions would understand how I feel as I read Cindy's journal. However, at the same time Cindy scoffs at scientists who believe "everything should be cut and dried" -- something that doesn't fit with her reality where "there are so many possible outcomes, reasons, and differences." And her fourth paragraph provides her own philosophy on teaching and learning -- which she says is "everything but a simple matter," and where "the teacher's duty is to get to know each student" and to "learn how she or he can teach the student" -- what she later says as "I guess this reflects on basic relationships." Again, she scoffs at the naivete of teachers who "expect that every student cares to learn because the teacher is talking," and who "expect that every student does not have a life or a problem outside the classroom." More than ever before, I realize my own implication in what Cindy has written: After all, she has been responding to what I have said. Imagine my surprise at hearing that an essential characteristic of teachers is that they are selfish. And while Cindy rejects the modernist, certainist, technicist approach to pedagogy, she identifies no other alternative. Is Cindy's inability to see a way forward the result of living and attending schools under modernist influence? Have there been no do-able examples provided along the way?

Cindy's last paragraph awakens my hermeneutic sensibilities. She asks: "How is one to decipher who is going to turn out 'good' and who is going to turn out 'evil?'" Then she asks, "And who is actually to say that 'evil' is wrong in society? Each personality makes up the colorful world we have today, and 'problems' do exist. Is it meant to be that way? And have we as a society just decided that the 'problems' are unacceptable? Who are we to decide what is right and what is wrong? Maybe there is a purpose to the evil end of the spectrum. . . . Or maybe we created the problem ourselves by judging and isolating."

After re-reading her thoughts yet again, I realize there is an element of the absurd, and then remember just reading a moment ago that *absurdity* is a synonym for *paradox* -- this place of seemingly contradictory items which are also, nonetheless, true. There is something prophetic here! Here before me, life is emerging as thoughts are emerging. Why would Cindy write this? And, more importantly, what does it mean for me now? -- re-reading it again and again because it attracts attention to itself. I carefully attend this notion, and appreciate the maturity of Cindy's understanding that each of us carries the genes for evil. First, Cindy asks "how one is to decipher [navigating that which is ambiguous, obscure, or illegible] who is going to turn out *good* and who is going to turn out *evil*? Why would she choose to use the word evil? -- this word so loaded in Western life; this word so easily connected to being sinful, destructive, malicious, injurious. What brings her to this next question?: "Who is actually to say that 'evil' is wrong in society? Is this focus on evil also a focus on suffering? "Is it meant to be that way?" she asks, along with "who are we to decide what is right and what is wrong?" and "have we as a society just decided that the 'problems' are unacceptable?". Having heard about a new kind of pedagogy, and having been encouraged to be critical and reflective in her journal, she has done so. And, very quickly Cindy moves to very problematic issues -- illustrated by her wrestling with good and evil, and later of the nature of truth. Encouraged to move toward a place of uncertainty, Cindy travels there readily.

In her next line, Cindy essentially asks why we can't just accept life as it presents itself. Interestingly, she wonders if it's not "meant to be that way." And, after wondering who gets "to decide what is right and what is wrong," she suggests that "maybe there is a purpose to the evil end of the spectrum. . . . Or maybe we created the problem ourselves by judging and isolating" -- very nicely indicating how it is that each of us is implicated intimately with evil. What then, also, of her next question: "And have we as a society just decided that the 'problems' are unacceptable?" Here, Cindy helps me appreciate the extent to which, in an age of globalization, Westerners are directed toward a narrowness of life. She illustrates how it is that *difference* is considered to be a *problem*. Cindy's muddling through new ideas about teaching and learning has created my own muddling through of these topics, and of new ones too. For example, her musing about evil establishes why it is that life (even pedagogy) cannot be organized, delineated, neatly conceived, and tidily dealt with. What started as a brief introduction to critical thinking has become a quest for Cindy. Providing the opportunity to question, lifting the curtain for just the smallest peek of another place, seems to begin a searching process that leads quickly to very intense questions and wonderments -- even to places of spiritual origins. Somehow my own story helped Cindy to know what she already knew, but didn't quite know that she knew; and, the same is true for me.

To review the journey thus far: My study started out looking at the twin features of globalization and pedagogy, and while business students as research participants are central to my topic, already my inquiry has taken on its own life. In this regard, I relate fully to Mayers (2001) who writes the following of her research participants: "I can tell you, however, that it is them [sic] who have seized me, who have presented themselves in the world as I experience it -- as people to encounter, to engage, to explore, to learn from, to let teach me, to heal me, to show me" (p. 2). So yes, my study is about a desire to encourage business students to consider the far-reaching implications of globalization in their lives and careers, but it is also about much more than just that.

Andrea. Again, first, I encourage you to hear the voice of the writer -- to see the words and ideas form.

> When will I know if what I am doing is thinking or relaying memorized information, fraudulently stating beliefs, spitting out the teachings of my upbringing, talking out of spite, fears, insecurities, or pride? Are the views I have today the same views I would have without the same experiences? Of course not. . . . no, my views will be constantly changing. But am I changing to the statements of others' influences or what they infer? Or are they conclusions and judgements of my own? . . . . I have to live in a world of domestication, a world of massive production, and therefore a world of massively produced students all educated in similar manners. Teachers make clones continually, cloning their thought processes, their behaviors, the knowledge they want students to possess, and how to process it. Many are clones themselves. We need an historic revolution of the teaching industry. In a world of excessive stimulation and constant distraction, how can an efficient method be developed?
>
> Critical thinking -- I was always punished if I thought too much. I can remember realizing the manipulation that was occurring; there was an opposing view that was not to be discussed due to their fear and ignorance. I never had to think: I was told what to do. And the history of my life has proven that I am easily manipulated, that I have no confidence in my own thoughts, no self-image of an individualistic and unique human being. . . . It is hard to recognize yourself in an environment where the influence of others is what you are supposed to adopt. I love to go inside myself into a 'bubble world' and be with that wonderful person waiting to be discovered by the world. Critical thinking wasn't very necessary until later in my life, but by then, the skills were not there. Independence, self-management, self-reliance. A negative experience taught me these things; therefore I have come to

> conclude that the most valuable skills I have learned are from the experiences, not what is methodically placed in my head.
>
> The fragmenting of knowledge is absolutely true. I have learned so much, and I have so much more to learn, but it's tying the pieces together; it's finding the frame of reference to have the information make sense, be useful, and therefore worthwhile. I can memorize a wealth of information, as can many people, but when I sit in a classroom, and we as students are asked our opinion -- what do we think? -- all goes quiet. We are not used to being asked how we interpret what was just exposed to us. It is the grandest feeling to be able to compile some reference thoughts and facts and make a statement that I can stand behind....
>
> We live in times where everyone, on the most part, thinks only of themselves.... We compete, deflating the possibility of synergy between people, in business and personal lives. . . . Wouldn't it be a wonderful thing if everyone learned the love of learning, of life-long learning; to want to capture the lifetime we have and fill it with endless and stimulating experiences. I wish we all could have the money to do this. It is a very romantic view, but why choose to recreate and live the same day twice? Why make that same decision over and over? Why accept information redundantly in the same manner? Why do we expose ourselves to the same stimulus? . . . We all need to break out of the shells we are moulded into and unfold all the hidden characteristics that make us unique and well-fulfilled. I need to surround myself with these people. Maybe I can adopt their confidence and enthusiasm.
>
> ...Teaching is inspiring the spirit within. Anybody can relay information. . . . Teachers need to be on a very human level and grow with each student. [Teaching] is about relationships and continually rediscovering yourself as a teacher; regeneration for a new generation. . . .
>
> We live in a democracy, but if we are such a complacent society that doesn't question things -- are we an educated society? Are we actually living in a democracy?

Andrea opens with a question -- a very good question actually -- about whether her thoughts are her own or the product of "memorized information," her "upbringing," feelings like "spite, fears, insecurities, or pride," and life's "experiences." By asking the question, I believe she recognizes "the immense complexities of being human, the many facets of human experience that are not easily explained" (Blades, 1997, p. 123). Then she wonders about the "other" and its role in her identity and beliefs. An awareness of the *other* shows itself -- a situation I am fascinated by, given the culture of individualism so prevalent in modernist logic. Andrea ponders the factory model of education ("a world of massive production, and therefore, a world of massively produced students"), the cloning that inevitably follows, and having to live in that world -- what she calls "a world of domestication" -- but is also basically the creation of anonymity. As she says, this world "creates clones continually, cloning their thought processes, their behaviors, the knowledge they want students to possess, and how to process it. Many [teachers] are clones themselves." I am intrigued by Andrea's reduction of education to clone-creation. I remember Cindy's concept of narrowness in reference to public education, and the ensuing belief that difference equals a problem. Now, Andrea presents another concept: Education as domestication -- an alarming thought for me, and as I dwell there among the landscape of domestication, I realize there are too many aspects of public education that reflect the theory. But why do I reel from the proposition that schooling domesticates students -- that it makes them anonymous? I suppose it's the word itself -- which for me has connotations of force (as in forcing any living thing to adapt to a foreign place), and of taming (as in *breaking a horse*). Why wouldn't I recoil at this proposition?

For the first time, right now while wandering along with Andrea, I realize that my own philosophy of education is centred on encouraging life rather than discouraging it -- on discovering, emerging, forming, creating. I remember Smith's (1999a) belief that teaching and learning are about enlightenment -- about a world that invokes the double meaning of bringing light to a situation, and of lightening the burdens of human experience, and I realize just now why I was attracted to it when I first read it, and why it would return to me today. And, I realize, also, that I am going to have to reconcile my philosophy with that of the massively domesticating production line called public and post-secondary education in North America. Only yesterday my safe place (my resting place, my place of solitude) provided from a year-long sabbatical was ruptured by an e-mail message informing me of significant proposed changes to a course that is exclusive to my academic assignment. The proposed changes *fall in line* with the domestication model of education -- wrought as the proposed changes are with taming, controlling, delimiting, and reducing. I'm grateful today to be able to process my own disturbed feelings against Andrea's received wisdom, but I wonder, too, about all those teachers everywhere in North America anguishing in their own contested terrains. What is it that points them to what is life-giving in their classrooms when so much of the landscape on which they toil points them to other less fruitful places? Andrea suggests what's needed is a "revolution of the teaching industry." But then she returns from a place of singular attention to the greater landscape of life, and reminds herself of the current culture of "excessive stimulation and constant distraction," (a topic itself previously addressed after Tamara elicited it so well), and asks "how can an efficient method be developed?" Here, I marvel at Andrea's use of the word *efficient*. So, let me dwell now on her problematic for me. The word efficient is a core terminology from the technical-rational domain -- wanting to turn the learning of children and adults into a manageable and productive reality. On re-reading Andrea's question, I hear it anew.

Perhaps she is indicating that given a culture of excessive stimulation and constant distraction, efficiency will not provide the way to a better place. Even science or technicity, characterized by her word *efficient* cannot help. It is here that I sense a sacredness in her text. She seems to realize the answers (solutions) will not be found in the technical-rational domain. While she ends her paragraph right there, it is the space of the *unsaid* where I wonder how hermeneutic pedagogy might be helpful in addressing not only the culture of excessive stimulation and constant distraction, but the other issues Andrea raises as well -- what Smith (1999a) says, in referring to German philosopher Max Scheler, "for Western civilization, 'the entire development has been a one-sided and overactive expansion outward,' with the consequent emptying of individual identities into a vast ocean of personality constructs constructed by ideological orders of politics and commerce" (p. 60). Smith (1999a) says "for teachers in the West, the deepest challenge may be to learn how to reclaim senses of the Self that are not dependent on manufactured images or commercial summoning." Thankfully, he goes further, and explains one possible alternative: "Instead, in the face of shrill prescriptions, let deep down reverberations of the soul now emerge pedagogically from a new kind of meditatively centred self-assured autonomy."

Andrea's subsequent paragraphs focus on critical thinking. First, she says she has tried thinking in the past -- something for which she was "always punished." But she recognizes her knowing, even then, that there was a level of "manipulation" in what was happening, and the "opposing view that was not to be discussed." It's her assessment of the motivation of her teachers' pedagogy of unthinking ("fear and ignorance") that captures my attention. I'm astounded at Andrea's awareness and attunement to her own thinking when she was a child -- to realizing there were other viewpoints not being expressed, and to her creation of another place where she could meet herself in honest, genuine ways. Listen to her explain it: "I love to go inside myself into a 'bubble world' and be with that wonderful person waiting to be discovered by the world." Research fields in psychology or psychoanalysis would have their own interests and discoveries in Andrea's statement, but my interest is pedagogy and hermeneutics: This one realization (this one sharing) from Andrea seems so "profoundly pedagogical in terms of learning about the conditions and particularities" (Mayers, 2001, p. 3) of my students and the "connections they have to my life and to all of our lives." And, since Mayers' (2001) voice has already blended with mine, I turn to her again because she provides such good teaching about hermeneutic work: "It is not about reproducing the world so that there is a finite, obdurate, static truth that can be measured against some other truth, but rather it is about engaging in the dialectic and multilayered conversation that is continually in flux, changing, evolving, and shifting. It is about a kind of personal acuity that enlists us to take up life and all that is mingled in living's complexities despite our desires for certainty and predictability" (p. 3).

But what expression should I give to this one notion about this student going "inside myself" in order to be "with that wonderful person waiting to be discovered?" What does this mean to me and to teachers? What does it say pedagogically? Readers will have their own responses, and I encourage them to dwell there momentarily, but for me this passage speaks to the potential poverty of teaching -- a poverty that demeans and humiliates human dignity. It is a recriminating reminder that teaching has to be much more than the *method* and *procedure* so common to technical/rational discourse -- much more than it has often been and still is. Here is Andrea, reflecting on her own learning experiences, and by doing so, recovering so much of value. The persona of the first poem in *The Circle Game* says if you look long enough, eventually you will be able to see me. For Andrea this act of looking seems to help her break through the surface, and by doing so, to see herself.

Andrea reminds me that teaching should encourage life, rather than drive it into inner caves where empowerment and identity-formation are impossible. It seems to me that pedagogy that fosters life has a spiritual dimension to it: When I read Andrea's thoughts, I move to a spiritual place. While *how* it does so is a mystery, I can point toward a few glimpses of subterranean, sacred presence. For example, Cunningham (2001) suggests, "in the process of connecting, multiple realities are encountered -- one's own and that of others. Efforts to build connections lead to the unique construction of a redefined reality" (p. 12). She adds that "we are a society that bans religion or things spiritual from our public institutions. But no societal sanctions can squelch the power of the spirit. Indeed, teaching is such an intensely human and interactive task that it is impossible to eliminate spiritual dimensions" (p. 41). For me, though, it is dwelling with Andrea and her story that moves me into a spiritual place. Interestingly, Cunningham says in teaching it is through the act of reflection that teachers "can discover the spiritual dimensions of teaching because they are brought closer to the spirit within themselves" (p. 32). But it is Andrea's story too. Cunningham says "spirituality refers to the way that people make sense of the dilemmas and practicalities of living" (p. 28). Interestingly, and fittingly too, it is Andrea who has much to offer as I close this visit to Andrea's journal: "Teaching is inspiring the spirit within. . . . [Teachers] need to be on a very human level and grow with each student. Teaching is about relationships and continually rediscovering yourself as a teacher; regeneration for a new generation. . . . You have to have an association, a meaning, and a reason to know it."

Margaret. As I depart this first topic, I'd like readers to be left with another student's voice -- in this case Margaret.

> The more I think about it, the more I believe that high school was a joke. The teachers didn't seem to care about the students or the subjects they taught. They were just there for some unknown reason. To them, they are in charge and we have to do what they say. I don't believe that you can learn properly if you are constantly being dictated to. . . . I know people who are actually friends with their teachers. At my school, there was no way that would ever happen. Teachers were above us.
>
> I don't recall most of what was taught in high school. Teachers made no attempt at making learning fun. When I think about it, I just get frustrated because I see my younger siblings in high school and I just want to tell them that school is a joke, but I can't do that. Two of them are very good students and I don't want them to stop trying because they know the truth. Another of my siblings already has a bad attitude about school and I'm trying to convince her that this is important stuff so she will keep trying, but it is hard when I can't even believe what I'm telling her.....
>
> Kids in high school are too worried about what everyone thinks about them, or about the next party or who is dating whom...
>
> I don't think that the government should be able to decide what kinds of things we should learn. . . . I find it frustrating that I spent so many years listening to boring teachers, learning nothing when I could have been doing something that I enjoy. Maybe kids would have an easier time figuring out what they want to do with their lives if they were only allowed to explore. . .

> . I think high schools need to come up with some sort of program to help kids discover what they are good at, what they enjoy, and possible job directions that they may never have thought of before.

Summary and implications for business education. This first topic opens with an overview of critical thinking and learning, and then moves to the responses of five research participants, and my interpretation of those responses. Tamara brings into view the contradictions that abound in Western culture as she responds to a call for critical thinking at all levels of public and post-secondary education. She openly and candidly acknowledges the culture of profound individualism from which Western young people emerge. Memorable here is her comment that "I don't know a person under the age of 18 who isn't self-centred, and has concern for anything except their [sic] rating in popularity." She questions the value of education, if the purpose of education is to get a good job, but then that career becomes all-consuming -- even to the point of not having time for your children. So, she calls for a pedagogy that fosters human development. Remember her saying, "I feel that schooling is damn near useless until teachers start showing students how to act more human." Throughout her journal response, Tamara addresses the suffering of a friend who failed at school, and this memory resurfaced calls forth her own suffering. Perhaps as business education seeks "act more human" curriculum, one aspect would include an addressing of personal suffering.

Tamara asks two questions: Why educate criminals? Why analyze, why think? On one hand there are easy answers to both questions, but on another, after careful attention to Tamara's voice, there are not. Tamara reminded me of Smith's (1999b) comment that "those of us living on the margins . . . find ourselves increasingly colonized by the neo-liberal economic fundamentalism . . . and what comes with it is an inevitable cultural bullying through all the social policy recommendations that accrue from the economistic determinism at the heart of Economics pretending to be a science" (p. 82). Tamara has sensed in her soul the intense Market-as-God hegemony under which Western life currently operates. Given so, her questions ("why educate criminals" and "why analyze") acknowledge the potential futility of developing further those skills, attributes, and values that have already shown themselves to be problems in an age of globalization. Appropriately, Tamara's entry is the first in my study, and while her questions invoke both caution and prudence as I proceed with my research with students serving as research participants, I am convinced there is a way forward that honors the students, pedagogy, and research objectives.

Michael encourages a full discussion of learning. His own experience with learning has been defined as a narrow activity related to employment preparation. His question, ultimately, is "who am I?". After 12 years of public education and two years of college diploma studies in business, Michael says "it's amazing how much we don't know about the person we spend the most time with -- ourselves." His educational experience has not fostered the discovery of his own unique abilities. His Michael-ness remains unknown. Business educators cannot accept Blades' (1997) assertion that "we are born 'with eyes opened by enchantment,' but 'growing up' is actually a process of 'progressive closure of the dimensionality of being'" (citing Levinas, 1988). Interestingly, Michael's reflection about learning and critical thinking takes him to his first love of hockey, and as he re-turns to a time when he became a coach, he realizes his greatest weakness, his greatest barrier to becoming the player he wanted to be, was his inability to *play*. He had mastered the drills and skills, and he had worked hard. But the reduction of the sport to its technical sub-parts proved futile. As a coach he was awakened to the role of playing hockey -- of moving freely, irregularly, even carelessly at times; of improvising for full participation and engagement. Michael's response reminded me of Soros (2000) who says the quest for an open society has been "threatened from an unexpected direction: the unbridled pursuit of self-interest" (p. xxi).

Cindy relays her own unsatisfactory school experience, and as she ponders a curriculum marked by critical thinking, she makes several insightful observations. first, "teaching is everything but a simple matter." She suggests that teachers enter a space of struggle and contestation rather than turning to "order" and "straight facts" -- what she calls "indoctrination." She rejects "scientists [who] believe that everything should be cut and dried, and that there is a rational explanation for everything." For Cindy, life is much too complex, with "so many possible outcomes, reasons, and differences." Second, she asserts that "a teachers' duty is to get to know each student and learn how she or he can teach the student." Third, she realizes that a call for substantial change in pedagogy and curriculum (which she supports) is a change for which students must be prepared. "Where would one begin?" she asks. Remember that "students have been taught to learn in a certain way and never to reflect on what they have been told," she states. Lastly, she longs for classrooms and educational institutions that respect and encourage diversity. Cindy suggests that she has experienced and witnessed intense pressure toward sameness. As such, she utilizes extreme language ("good and evil") to illustrate the lack of options available -- what U.S. President George Bush expressed as "you're either with us or against us" shortly after the September 11, 2001 terrorist attacks in New York and Washington. Her question addresses the hegemony so acutely at work in the West: "Who are we to decide what is right and what is wrong?" For Cindy, there is "purpose" in diversity, and students ought to recognize their complicity in foreclosing and reducing life (in contributing to a dominant ideology, to hegemonic processes) through "judging and isolating."

Andrea decries education as reduced to a factory system of clone creation and domestication, rather than as a scared calling that entices, opens, and generates life. Like Cindy, she is aware of a level of oppression present through her schooling experience. Listen to her again: "I was always punished if I thought too much. I can remember realizing the manipulation that was occurring; there was an opposing view that was not being discussed." In the final analysis, she says "I never had to think." For Andrea, there are several major problems with a not-needing-to-think model of education. First, she says, "I am easily manipulated. . . . I have no confidence in my own thoughts, no self-image of an individualistic and unique human being." Here, I highlight again Smith (1999a) who refers to philosopher Max Scheler in noting that "for Western civilization, 'the entire development has been a one-sided and overactive expansion outward,' with the consequent emptying of individual identities into a vast ocean of personality constructs constructed by ideological orders of politics and commerce" (p. 60). Second, she identifies the hegemony of globalization processes: "It is hard to recognize yourself in an environment where the influence of others is what you are supposed to adopt." Third, she identifies that "teachers make clones continually, cloning their thought processes, their behaviors, . . . [and] knowledge." She adds that "many are clones themselves." It's not surprising, then, that she calls for a "revolution of the teaching industry." But, she wonders, "in a world of excessive stimulation and constant distraction, how can an efficient method be developed?" What's important for Andrea, is "typing the pieces together; it's finding the frame of reference to have the information make sense, be useful, and therefore worthwhile." It's assisting people to break from the individualistic culture of "thinking only of themselves." It's "breaking out of the shells we are moulded into and unfold all the hidden characteristics that make us unique and well-fulfilled." It's living in a healthy democracy rather than "such a complacent society that doesn't question things. She concludes by commenting that "teaching is inspiring the spirit within. Anybody can relay information. . . . Teachers need to be on a very human level and grow with each student. [Teaching] is about relationships and continually rediscovering yourself as a teacher; regeneration for a new generation."

Topic Two: Consumerism

The second session with research participants involves an examination of consumerism and its role in an age of globalization. Participants in the study listened to a radio program entitled "Drowning in Stuff: Affluenza Anxiety" produced in 1997 by *Ideas*, an evening show with the Canadian Broadcasting Corporation where host Lister Sinclair introduces Jill Eisen who talks with economists Juliet Schor and Robert Frank, and philosopher Mark Kingwell. To open, Sinclair says "the 1950s were the golden age of consumerism in North America, a time when old and young alike were brought into the consuming fold and educated about the pleasures of the latest offerings. Basking in post-war prosperity, the middle class went on a spending spree" -- and their new stuff proclaimed "we have made it." However, Sinclair says "from today's vantage point, the living standard of the 50s looks almost quaint. Despite the fact that our families are much smaller, our houses have grown twice as large. And we cram them with far more stuff." Sinclair says that although the middle classes over the past two decades have been acquiring things at a much faster pace than any previous generation, "the majority of us feel we never have enough. . . Most people, no matter what their income, say they'd feel satisfied if only they earned from 20 to 50 per cent more. Even those earning over $100,000 a year are feeling squeezed -- fully one-quarter of them think they don't have enough to meet their basic needs." He introduces the term "affluenza" coined "to describe our culture's relentless pursuit of more." Sinclair says the guests on the show will talk about "what's fuelling this condition and also about its costs and consequences."

In brief, Schor identifies a shift in what is motivating North Americans -- a shift from people comparing themselves to their neighbors (who have about as much money as they do) to people with far more affluent lifestyles as portrayed in the media. She sees two important factors in consumerism-gone-crazy: the rising importance of television and the declining likelihood of being social -- of being in each other's homes. The result: "the normalization of affluence" as seen in the mass desire for designer clothes. Schor says one of the characteristics of "affluenza" is that it affects all social classes, "it draws everybody into it," and that means those people at the bottom end "are drawn into this game in really much more dysfunctional ways than people who have more money." Schor identifies important conditions that drive affluenza. For example, "not making it into the middle class, for example, carries with it a lot of penalties" and a perceived diminished quality of life, "so that people are very fearful of dropping down." Thus, the inegalitarian distribution of income -- "that unequal social structure is very important in keeping people participating." This situation is made worse, Schor says, because our personal identities have become much more wrapped up with what we consume. It's not just about where we're located on the social ladder. It's also about who we are." As she says,

> we have more and more become people who construct their personalities, their persons, their sense of self, through what they like and what they don't like, what they buy and what they don't buy . . . in a way that we're not very conscious of. That commercialism has so pervaded our culture that we take it so much for granted without realizing the ways in which we have so structured our sense of selves through the acceptance or rejection of particular commodities.

Finally, Schor identifies a few of the personal consequences of new trends in consumerism: personal savings are the lowest since World War II, credit card debt and personal bankruptcies have exploded, the number of hours that people work has risen dramatically, people find themselves "increasingly stressed-out and feeling like they never have time to think or to stop." And she sees a number of social consequences too: the environment ("North Americans are using up the earth's resources at rates that simply can't be sustained and disposing of wastes at levels the earth can't absorb"), working conditions of third-world people ("more and more of our consumer goods are being produced offshore under what many observers have called sweatshop conditions"), and the impoverishment of public goods ("I don't think it's an accident that the declining support for government spending and the collective provision of goods has happened at the same time that this private spending competition has escalated because there's so much pressure on people to buy the consumer goods, and there's just not enough left over in their pay cheque for the taxes to provide the public goods.").

Robert Frank points out the irony of affluenza: All our private pursuits of happiness don't make us any happier. Applying the findings of psychology to the practice of economics, he says "the number of people who report being happy or very happy is no greater now than it was in the 1950s. And, though much of North Americans' spending is counterproductive, Frank outlines how "attempts to slow down wasteful spending have proved woefully inadequate" -- how at one level the organism knows it is unhealthy but is unwilling to make any helpful changes.

Mark Kingwell explains why there are troublesome aspects of consumerism: "People are attempting to define themselves through acquisition, and acquisition is itself an unstable project. . . . Aristotle talked about a vice that he called pleonexia, which is the vice of wanting more as you have more. . . . There's a kind of hunger at the heart of this which isn't going to be satisfied by piling up more objects." Part of what worries Kingwell is the lack of reflection of our consuming behaviors: "Most of what we do under the description of 'consumer activity' is prereflective or unreflective, and necessarily so, because it's only when we're in such a state that we are so responsive to these external messages, these desires that steal inside us from outside." Another worrisome aspect for Kingwell is that as people define themselves by their possessions, they relate to themselves as consumers rather than citizens." He asks, "what is a country nowadays except a conglomeration of consumers who are negotiating perhaps through a government for the conditions of their own consumption? . . . That's just at, say, the national level. . . . What are we doing to people who are thousands of miles distant from us and yet implicated in any purchase that we make in ways that we really should be thinking of." Kingwell concludes his thoughts by saying that

> if our purchasing of consumer goods actually is in the service of injustice, then we have to stop doing that, we really do, because if we don't, the cost isn't just to the people who are being made to suffer; the cost is to our sense of personality. We're hollowing out the ethical centre of ourselves, and we really do then become what advertisers and marketers think we are, which is just a

> bundle of shopping preferences, just a market niche. . . . That's all we'll be then. All these illusions we have that we're more than that or that we're better than that, we will no longer be able to support them.

Participant responses to topic two: Consumerism

Nadia. Nadia's entry consists mostly of a summary of the topic of consumerism; her voice is remarkably absent. I wonder what's happened. After the incredibly rich entries concerning teaching and learning, and critical thinking, I was expecting more of the same rich personal content. Why did the participants' voices emerge so well in the first topic? Why could they locate themselves so easily right in the middle of things when discussing pedagogy and critical thinking? Perhaps this situation reveals yet again the very personal nature of being a student through all those formative years. But, these same students are consumers also. Nadia doesn't disagree with any of the provided content. And, while she repeats much of the information provided, ("Advertising is invading our lives to influence us to buy the things that are sought by the rich and famous. Businesses today are making it easier and easier for people to purchase such goods."), she doesn't state purposefully that she is in agreement either. Much of the language is generic -- seemingly indicative that problems created by consumerism are viewed as someone else's or everyone else's. Rarely does she include herself in the conversation through the use of the personal *I*.

But, re-reading her entry, I notice that she is present too. In the first surfacing she says "I like the idea of clothes in the old days having the brand label on the inside of the garment instead of on the outside where everyone can see it." But as she continues her entry she moves to the more generic word *people* or the second person *you.* Listen to her here: "Does it really matter what kind of jeans you are wearing? Does it make you any less of a person if you wear $30 jeans compared to the $70-$90 jeans? It is sad when people compete this way. Poor people have a hard time participating in the 'consumer game.' They would sacrifice food or such just to have the pair of shoes that everyone is wearing. All they want to do is stay in the game at whatever the cost." As I dwell here, I realize the sadness expressed is not an emotion Nadia feels but a commentary towards those who cannot afford the designer jeans. Perhaps it should be understood in terms of how unfortunate it is that people have to live in this way -- and here *people* includes all of us. Immediately following this statement, she turns her attention to those people unable to keep up in the "consumer game," and who "sacrifice" even food "to stay in the game at whatever cost." Nadia's turn to *sacrifice* calls forth spiritual dimensions lurking throughout the consumerist terrain. I pause here, and dwell with sacrifice -- with its roots in the sacred. This is a place of dedication to the worship of deity. This is a place of holiness. Yet, Nadia has been referring to purchasing things. As such, this place seems marked, too, by the profane. This sacrifice of even food by Western youth should be understood as a sacrilegious act. Yet it's not. Looking to the dictionary provides further insight concerning sacrifice: "The forfeiture of something highly valued . . . for the sake of something considered to have a greater value or claim" *(Houghton Mifflin Canadian*

Dictionary). As well, imbedded in *sacrifice* are notions of ritual slaughter, and of a loss sustained. Nadia's observation of the sacrificial nature of consumer-driven conformity has enabled me to appreciate the doppelganger costs: sustained loss, forfeiture of life in its fullest.

Nadia has been to junior and senior high school -- she has seen the act of sacrifice only too routinely. She knows the implications of not fitting in, so of course having the right labels in shoes, jeans, shirts, and sweaters becomes more important than bread alone. My comment in her journal says "yes, we've (Nadia and I) seen this played out: It shows how important it is for people, especially young people, to have such items. Doing so ensures a form of survival; doing so (conforming, appearing normal, looking the same) is considered more important than food." As I dwell here, I wonder why there appears to be so little struggle over an issue of such great importance. Perhaps appearances are deceiving! This site of sacrifice should be a site of contestation. Perhaps it is, and if so, there is much work to be done.

Only last week when I was teaching at the luge hill with a visiting group of college students, I watched the interplay as one guy, having noticed one of his peers wearing rag-tag winter boots, said to another "oh, nice boots." I watched the awkwardness. I noticed the lack of response. I felt the insult in my soul -- which is why I see the issue on a spiritual level more than any other. We North Americans live in a complex culture indeed, and all of us have learned how to issue insults to enable the most successful thrust. The young guy didn't say, "Oh, I didn't realize you're among the dregs of society!" It wouldn't have carried the same affect. But the more subtle, carefully attuned and observant "Oh, nice boots" carried the message through. But, why would he bother? More important, though, is my own role in the situation. The exchange occurred right before me, in an environment where I was serving as teacher. My observing of the exchange and subsequent silence makes me complicit in the ordeal. My own ability to make sense of the situation is representative of my personal journey, but I realize now that I need to extend my awareness to my pedagogic journey.

Ever since I was first introduced to the concept of "the market as God" I have struggled for narratives to express the notion. Just now, I realize this small event while standing on the luge hill only a week ago on a sunny afternoon provides some new possibilities. The potential exists from the exchange I observed for the worth of the person standing there with me to be reduced by his peers to his ability (or inability) to buy trendy shoes. Christ said people can't live by bread alone -- His attempt to remind people there are spiritual matters much more important than life-sustaining food -- and which should be pursued tirelessly. Nadia has taught me about the capitalist-culture's sacred creed -- of which it could be referred to as "an act of de-facement, for both teachers and students, as they struggle mercilessly to fit themselves in to codes and agendas that maim and scar the soul" (Smith, 1999a, p. 24). Going back to Smith's book *Pedagon* takes me back to another place -- a place where he "attempts to articulate the cultural space in which issues surrounding pedagogy are contested, enacted and inhabited" (p. xiii). In explaining his book title, Smith explains that "'agony' is from another Greek word, *agon*, that originally meant 'a gathering or assembly," especially for public games. Later it developed the connotation of 'contest' or 'struggle'; indeed, 'agony,' the heart of which is precisely struggle or contestation over something of great importance, such as the condition of one's soul." Given my journey just now over to the luge hill, the *assembly* and *games* on the luge track, and my own deep sense of *agony* over what transpired unexpectedly -- right in the middle of my teaching -- I recognize the situation is indeed a "struggle over something of great importance" (p. xiii). How can I reconcile this event (and what it represents) in my own life, personally? How can I re-establish this life (and mine) ruptured before me? How might this affect my pedagogy? How should it? How do other educators resolve it? How should they? And what lessons apply specifically to business education in an age of globalization?

I've just re-read, again, Nadia's reflection, and today I'm struck by the co-incidence of Nadia saying "they would sacrifice food or such just to have the pair of shoes that everyone is wearing," in relation to my remembering the offensive "oh, nice boots" statement. Feet. Limping. Mobility. Nadia and I have re-turned to lameness and crippledness -- our own and our cultures -- and, by doing so we've encountered a re-surfacing of the now obscure Canadian war novel *Generals Die in Bed*, and its recurring references to immobility and vulnerability because of wounded feet or damaged footwear. So, here now, from an ordinary memory-link of present-past, I see a-gain and a-new the possibility that we in education, and in life, in the West have not yet recognized our dis-ability.

As I write and read, re-read and reflect, and write again, I wonder about the hermeneutic work I'm undertaking. And, again, it is Mayers (2001) who instructs me: "The intention is to get closer . . . and to understand those life stories for all the things that they may tell us, things we might be ready for as well as things that might surprise us. It is to follow the threads of conversations that lead to various places and diverse understandings" (p. 4). Or, as she says, "perhaps we might say that understanding is temporarily achieved when something new emerges about a topic which leads us to some place else." As I conduct my own hermeneutic work, I often question whether I'm holding true to interpretive work. Mayers reassures me when she says "hermeneutics does not ask us to take everything up, but rather to explore what erupts for us, beyond us, and in spite of us" (p. 14). Or, when she says "the task of the interpretive writer is to use language and poetics, to use evocative and provocative prose and make her case, to reveal the web of connection she has cast in the confused and complicated work of understanding" (p. 16). And, also, when she says "the writing of the objective, disinterested observer, the value-free, unbiased, innocent reporter is unwelcome in interpretive work. Hermeneutics necessitates a deep personal involvement with the topic and text; there is no severed position from which to report." And, when she says, too, that "good interpretive research is always generative and always opening up to new possibilities; therefore, interpretive writing must aid in creating those possibilities."

So, here I return to Nadia where all these thoughts began. I began my reflection of Nadia's writing by noticing how little she was able to locate herself in the topic of consumerism, and pointed out one instance where she did. Another instance is found in the following passage:

> There are different things in everybody's life that bring him or her happiness. For me it is the feeling of appreciation and respect from both my family and my peers. Spending time with the ones I love makes me feel good. I know from experience that if I am not happy about something I might find myself going out and buying something that will bring me temporary happiness. I think that is the problem for most chronic spenders, they are not happy with their life and there are things that will bring temporary happiness. Alcoholics find that the bottle is their happy place, or drugs for other addicts, and material possessions for other people.

I marvel at Nadia's ability to surface and submerge as she explores herself and the topic of consumerism. In this paragraph she moves from the generic everybody to herself, and then back to other people -- including chronic spenders, alcoholics and drug addicts. Two things strike me from this passage. The first is Nadia's listing of what brings her happiness: "the feeling of appreciation and respect from both my family and my peers." And, she identifies "what makes her feel good" (as differentiated from happiness) -- "spending time with the ones I love." I wonder about the simple act of listing what we value -- of pondering our own happiness. There is something important in Nadia's inventory taking -- of her asking, essentially, what am I?, who am I?, why do I matter? More generically, I wonder why we too infrequently take an inventory of what we are, who we are, and why we matter. I speculate whether this act of *purposefully realizing* makes an impact on Nadia -- if it speaks to her and points her to new places, or if it is quickly accomplished without much thought. From a pedagogic perspective, there is something celebratory in Nadia's sharing. As I responded to her thoughts the first time I read them, I wrote in the margin that I hoped she "would come to appreciate them [her sources of happiness] more and more."

And, then, Nadia offers up a confession -- when she is unhappy she goes out and buys something that will bring her "temporary happiness." Is this realization of "temporariness" of satisfaction a new one -- the result of being exposed to Schor, Frank, and Kingwell -- or had she previously identified it? Or, as I have experienced so many times in life, was it there already and brought to life by the new information -- a recognizing of what she already knew? Her confession seems to help her understand the addictive nature of consuming -- what she earlier describes as "people are way too concerned with having everything than being happy. . . and no matter what it costs they have to have it." I marvel at her matter-of-fact pointing out of the dichotomy between *having things* and *being happy*. Nadia's ability to name her difficulty, and her willingness to do so, and the disclosure having been done, seems her way of seeking remission in a post-modern sacrament of penance.

Before leaving Nadia, I sense there is something to be learned from her closing thoughts:

> There are things for every different person that will bring lasting satisfaction. Some things will not have such an effect on some people. There are some people who will spend their whole lives trying to find lasting satisfaction. In the end they will be disappointed and realize they could have lived their whole life much better if only they had lived instead of worrying about what they were going to have to buy next.
>
> We have better things in life to worry about than material possessions. I think people need to reassess their lives and to what purpose they are living them. If it is just to compete with their peers on the social ladder then someone needs to hit them with a reality check. Life is made up of way more than just class.

Nadia is in a generic mode of discourse, and I wonder if I shouldn't add the phrase *for me* at the beginning of each sentence. I feel like I should, yet she didn't. Should I? Why do I want to? I decide not to, and realize that what's at issue here is *location* -- local, locale, locate. Local bespeaks something nearby, locale suggests site, and locate indicates situate. Re-reading Nadia' words, and locating myself in this little struggle brings a new realization: another issue here is me. Pedagogically, I want Nadia to be able to see this topic of consumerism as something nearby, something alive in her site of life, something in which she could situate herself. I've noticed this in relation to my pedagogy before -- this almost-but-not-quite fixation of what *it* means for my students rather than merely *what it is*. Interestingly, a going back yet again to Nadia's original journal reveals me there then, pedagogically, saying "speculate in your next entry what some of this means to you on a personal level -- how you might resist falling into the trap of 'stuff.' How you might show a value for other things."

These last words from Nadia have other things to say. In the first sentence, I notice her use of the phrase "lasting satisfaction," and remember that Kingwell (1998) cites Ayer, the dean of British analytic philosophy, in defining happiness as "a satisfaction that continues to be satisfactory" (p. 11). She's picked up on an essence of happiness -- the opposite of that which makes many things the cause of only short-lived happiness, or a distraction from happiness. I sense Nadia has been listening very carefully to what she has heard. In the next sentence, she points out the different-ness of people -- a reality that this age of globalization wants us all to forget about. The third is startling: "There are some people who will spend their whole lives trying to find lasting satisfaction." Nadia's language -- her use of "spend" -- is instructive given the extensiveness of capitalist activity in our lives. As I dwell here, with spending our lives, I ponder the implications: to be consumed (as we consume), to pay it out, maybe even to squander. Actually, there is much more at this spending place Nadia locates for herself, and for me too. Perhaps this idea of spending our lives explains Nadia's reluctance or inability or un-wanting to locate herself in the consuming topic. After all, if spending our lives is the only alternative legitimated by our culture here in the West, then anything else would be ludicrous to think about -- let alone suggest, or even live out. Perhaps this is the important work of pedagogy -- bringing people to life by helping them move from *spending* their lives to *living* their lives. Re-reading Nadia's journal entry, I notice her own awareness, evident when she says "I think people need to reassess their lives and to what purpose they are living them."

Adam. On first reading, Adam's journal entry also seems bereft of his personal placement in the topic. Through part of his journal he expresses his agreement through a form of summarizing. "Consumerism creates greed and class and violence." There is a great paradox at work in this topic of consumerism -- in all the implications of the West's consumer-based, capitalist-driven ideology. On one hand, it is a motherhood-and-apple-pie situation: Who could disagree? It's all so evident. It's so easy to agree that all this consuming is just not good for anyone. On the other, our very lives, our way of living, our work and recreation, our very way of knowing and being stands in complete opposition to all that is said. I wonder about the effects of such incredible dis-association -- about the seemingly gigantic chasm between knowing and doing, about the great tension at work here. And, I wonder about the pedagogic lesson from this one small observation.

There is more. As I re-read and reflect, Adam's words take on new forms for me. I notice that he opens by indicating the newness of the thoughts presented about consumerism: "I began to think about what they were talking about." This exposure in my study is the first that has engaged Adam regarding this topic. His journey has just begun. I realize the complexity involved, the maybe-even radicalness of it for some students. Adam says, "in fact even reading this now you would think that I should now realize what is happening, but I am hypnotized; I'm in a trance!" Adam provides some new dimensions to what I've just been jostling with myself. He recognizes he's in a bewildering place. He seems to see the path through but there's a force at work -- an Odyssey-like siren holding sway over him. He can think about it, and talk about it, but he can't break free. Not yet. Adam's description of how he feels reminds me of a personal piece I saw in *The Globe and Mail* recently (January 18, 2002) in which a young man named Ian Dunn shares the story of breaking his neck after falling through a roof. In addressing his life before the accident, he says "it's crazy the way everything makes sense in day-to-day life. We make it make sense. We go about our business, we do the things we're supposed to do and everything should work out. Or that's what we're told. And then all of a sudden the world stops turning the way it's supposed to" (p. A14). Dunn's accident caused a rupture in his physical life, but his thinking and reflecting also caused a rupture -- to his emotional and intellectual life. As he says, "this realization shook my confidence, yet gave me insight into what life is really about. If you think you get it, you don't. Not until you've really come inches from losing it all." Is it only near-death experiences that can create balance -- that can provide the perspective needed to sort out the important from the not-important? Does pedagogy offer no possibilities?

I return to Adam's own words, and find myself amazed to find him say "consumerism, all the materials, the stuff, the lifestyle, the money; it is all a drug and society is the user, and we are hooked!" He speaks to the addictive qualities of *consuming* when he writes, later, "we rely on a fast paced society where we act as simple based automatons floating around, buying whatever we can find satisfying our needs for a while." In just one sentence Adam addresses issues of distraction, conformity, media influence, and the personal fulfilment. His thinking (and writing) reminds him of a handout he received in one of his business courses, which he locates, and he cites Jhally from the handout saying "we can exist only at the verge of happiness always at least one more consumer item away from contentment." Adam seems excited about what's occurring; I don't sense boredom here. Re-reading his entry, I'm intrigued to notice him say, "I think it is interesting to find out about how and why the mass market and the extensive buying started."

Adam expands the horizon by placing himself in the context of the globe. His doing so seems unusually aware. As a research participant, he knows that my study is involved to globalization, and it is Adam who makes connections and re-minds me of the contextualization of consumerism. Of we in the West, Adam says, "we know not what poverty and starvation really are, so you look at places like Bosnia, Africa, Chad, Nigeria and you realize how sick you are living in a rich material-filled place while the people in these places are suffering so much!" I am struck by Adam's reference to the *sickness* in Western culture. I sense a multi-layered dimensionality to his use of this winged-word *sick.* I hear Adam saying there is something morbid or disgusting about our living with so much while so many others live with so little. But I hear him saying more than just that, and it is here that I recognize an extraordinary insight. His phrase "how sick you are" points to a personal ailing, unwellness, or unwholesomeness. Grappling with Adam's thoughts, I turn to a dictionary definition and to my astonishment find the following phrase: "culturally ailing or unsound: 'He is one man who knows he is sick in a civilization that doesn't know it is'" (*Houghton Mifflin Canadian Dictionary*, 1982, p. 1202). This more-than-apt example found unexpectedly in a dictionary identifies Adam's personal uncovering, and for me, it is an important one because it lays bare the situation of *being* in North America in an age of globalization. In a way, Adam has provided a form of rupture, and like Ian with his broken neck, I contemplate and re-focus. The act of doing so points me to the kind of pedagogic work that is worthy of attention.

Adam's next thoughts are equally as startling for me. He says, in relation to the world's poorest people, "you want to give your belongings, your stuff; you want to give your money to those poor, yet you can't." Dwelling here briefly, takes me back to the popular Samaritan's Purse *operation shoe box* program whereby North American children, often organized through their schools, fill a shoe box with toys, games, and personal items. The shoe boxes are then gathered and sent enmasse to third-world countries. Just now I understand the gesture in a new way -- the shoe boxes seem more closely associated with a packaging of Western overindulgence, a free toke or two to increase the trafficking of affluenza, a box full of lies to distract the receivers from the happiness and fulfilment most desired. Adam's opening of his soul is a generative act for me -- helping me come to experience a subterranean dimension of Western children filling all those boxes. I wonder about the pedagogic implications of endorsing the shoe box program. In light of Adam's conjecture that you want to give, "yet you can't," I wonder about the personal implications -- about the healing being sought by the senders, about the forgiveness being sought for not sharing life-sustaining food and water on a consistent and regular basis, about the reconciliation being sought for living (consuming) as we in the West have come to accept as normal. Adam says "that's right: consumerism, greed, lust are all there, they've got ya!" He seems to suggest that until Western consumers have been rescued from their own deep-seated poverty -- characterized by sickness and addiction -- they cannot help. Again, Adam says we in the West can just "watch these people dying; but wait, instead of suffering that torture just turn off your TV." I cringe as I feel the weight of Adam's wisdom -- pointing out the permanence (changelessness?) of physical depravement by millions of people in the world and the fickleness (faithlessness?) of those with an embarrassment of riches. Why is it that Adam seems so aware of the tension between East and West? What was my role as researcher (educator) in eliciting such an awareness, and what is my role now?

Adam continues his entry, with just the right amount of cynicism, by saying that "the problem is solved; now go out and buy something to make yourself feel better." At this point, many months later, I'm intrigued by my own scrawling in the margins of Adam's journal: "It's interesting, in light of globalization, how the Third world is kept so far away -- so out of reach. So much so that we can't help. Why would this be so?" And then in his journal, Adam says "people want to have that perfect life . . . and [will] basically do any of the seven deadly sins to reach that perfection." Again, Adam's thoughts leave me in awe. In a single sentence he addresses the illusion of the media-induced perfect life, and the subsequent behavior of mainstream Western culture which has normalized and virtue-ized the historic sins of (interestingly enough given the conversation of the past few pages) pride, lust, envy, anger, covetousness, gluttony, and sloth. Adam points out a huge shift in Western culture -- a shift that has not been unnoticed by academics, futurists, and politicians. Fukuyama's (1999) book comes to mind (*The Great Disruption: Human Nature and the Reconstruction of Social Order)*, and even his title bespeaks "the culture of intensive individualism, which in the marketplace and laboratory leads to innovation and growth, spilled over into the realm of social norms, where it corroded virtually all forms of authority and weakened the bonds holding families, neighborhoods, and nations together" (p. 5). Fukuyama (1999) argues that capitalism thrives under a modern liberal democracy, and says "such a political system did not require that people be particularly virtuous, only that they be rational and follow the law in their own self-interest" (p. 6). Adam and Fukuyama are worlds apart, but they have observed similar characteristics of Western life. But Fukuyama speaks from a privileged position. Adam is a student. He has much to bring to the dialogic of teaching and learning. How can I give reverence in my teaching to this reality?

Adam ends his entry by quoting Kingwell ("well, he puts it best," Adam says), who points out that "'we have chosen consumerism over well-being in framing our society's basic institutions. We have placed all our faith in a market that is indifferent to individuals and their hopes. We have palliated ourselves with material goods and worried about access to a greater share of them.'" Of all the pages and pages of words on this topic of consumerism, why is Adam attracted to these words that separate so completely *well-being* from *consumerism* as to be seen as oppositional in nature; words that say so matter-of-factly, yes, we in the West have a faith (a confident belief, a loyalty, an allegiance), and that faith is to the market which has shown itself to have a lack of interest in people (here I note *careless* is a synonym for *indifferent* and speculate the implications of serving a God who disregards me); words that describe our lives as palliated. And, when I ponder just this one word (palliated) I lapse into a meditative state, considering the implications of making an offense or crime seem less serious while knowing full well there is no hope of a cure. This time, with Adam, I have travelled straight-away into a sacred place -- what Jardine (2000) explains as "somehow, a mindfulness to 'this and this,' . . . in its very particularity, becomes like a sacred place where the whole earth comes to nestle in relations of deep interdependency" (p. 70). It is while dwelling here, being mindful of *this and this*, that I remember Baudrillard's (1996) perfect crime, of which Baudrillard says, "there will be no end, because things have always-already happened. Neither resolution nor absolution, but inevitable unfolding of the consequences. . . . After that, our destiny is the accomplishment of this crime, its inexorable unfolding, the continuity of evil, the continuation of nothing" (p. 2). I think about betrayal, but first wonder why it is that betrayal comes to mind rather than anything else. What is the relationship of betrayal to the crime from which we palliate ourselves, and yet cannot be cured from? This is a bewildering labyrinth Adam has brought me to, but it is a good place. For here I sense recovery. And, even though I feel today that I should *hurry up* my writing, I resist hurrying. It seems recovery can't be rushed. I remember again Ian Dunn's personal transformation after breaking his neck, and his recovery: "I made a complete recovery and my time dealing with paralysis was short-lived" (*The Globe and Mail,* January 18, 2002, p. A14). For me, Dunn shares wisdom when he says the insight to life he gained is "to know what it's like to be denied the fundamentals of a normal, healthy life. And to know what it's like to be totally dependent on other people. To change, to bathe, to do everything only through the tolerance of someone else." It's this "through the tolerance of someone else" that brings me full-circle back to pedagogy -- as the *someone else* just mentioned. I try to grasp the implications that the learning (the being?) of students rests on the tolerance of their teachers. Doing so brings me back to hermeneutics, as an interpretive opportunity that provides me a way to address pedagogy. What ideas about dependency do we have? And what effect would these beliefs and assumptions have on the kind of teaching that occurs in classrooms? Which philosophical undergirdings drive those pedagogic practices? In what ways do such practices align or not align to genuinely help business students who meet up with them in the unspoken rules when living in our Western, new millennium culture?

In coming to terms with my own hermeneutic research, I turn again to Mayers (2001) who says "good interpretive research is always generative and always opening up to new possibilities; therefore, interpretive writing must aid in creating those possibilities" (p. 16). I agree, and hope that my work has provided such possibilities. She speaks about narrativity, temporality, and evolution in hermeneutic work, explaining, "this is my pedagogical effort to grapple with what is familiar and what may not be, and to offer interpretations that bring us together in understanding something about the world in which we live" (p. 17). Here, it is easy to insert myself into Mayers thoughts. As she continues, so does my agreement: "It is the manifestation of my hermeneutic philosophy to lay a common ground upon which the questions and understandings of the topic are free to erupt and where I am free to explain or explore them." Similarly, she says "this is the way I have created conversation, the way I have tried to keep myself open to the dialogic and dialectic of understanding, interpretation, and meaning." And, finally, I'd like to repeat Mayer's (2001) explanation of hermeneutic work: "By exposing myself and telling my stories, by reflecting on my foreunderstandings and coming to know myself better, and by expressing my emerging and understanding through the use of effective languaging about the topic, I hope to be able to show you what I learned about . . . [business students] and the contexts in which they live" (p. 17).

Clara. Clara agrees with what she has heard: "I don't think I know one person who is satisfied in their [sic] life and doesn't wish for something else," she writes. There are similar themes from previous research participants -- like her statement that "it is sad for us to feel that we never have enough." My response in Clara's journal includes, "yes, we all seem to be living a collective life of addictions; living in a state of never satisfied." Clara wonders if some kind of rupture wouldn't be helpful -- like the breaking of a neck considered earlier. She says "we all need a walk with a real homeless, starving person to appreciate what we have. Maybe then people will appreciate what they have and be more willing to give to the poor. This topic makes me realize how selfish we are, always wanting more and more." These few sentences in this one entry reveal for me how it is that "interpretive inquiry is thus itself, in its own way, a living topography, inhabited by a rich, complex, contested, substantive images of the workings of human life, a topography which bears, at the outset, a deep inner affinity" (Mayers, 2001, p. 196). By proposing her "walk with the homeless," Clara creates several scenarios which I find quite life-producing despite their apparent contradictions and tensions: healing through service, recovery through self-loss, strength through helplessness, growth through unfamiliarity, wholeness through caring. Her discourse seems to long for tension and difficulty. I'm not surprised, now, to notice my initial response in the margins of her journal: "It's interesting that as poverty worsens (see Hurtig, 1999), and governments withdraw support for social programs, and we back them and re-elect them (and turn our backs too), we get further and further from going for a walk with a homeless person -- which would do us a wealth of good." Dwelling here, I realize another dimension of "going for a walk" -- that being the setting out on a journey; of covering new ground, seeking newness.

Later, Clara locates herself in the topic, and says "all I want is a new vehicle and a new house, and I am prepared to work hard to achieve it. The sacrifices that I will have to make will be cutting out a lot of the extra-curricular activities that I have fun doing." What makes the statement so riveting for me is the contrast now from her previous statements. She has expressed how "sad" she is over the trends outlined in the discussion on consumerism, she has made statements like "I don't want to believe that we live in a heartless world where we would do anything to keep buying, but I believe that is what the world has come to," and she has said "we do not care enough about our health and happiness. . . . All we care about is money and acquiring more material possessions." Clara's thoughts represent a huge contradiction, but, in being honest, she alerts me to the reality that her contradiction is mine, and all of ours. I own a house and drive vehicles. I realize that reconciling this great tension is at the heart of the issue of a consumer-driven culture, and probably globalization too. I wonder about pedagogy as reconciliation. As Andrea ends her entry, she refers to an advertising campaign that encourages white, middle class young people to emulate black culture -- which she finds offensive. She says "it's sad but true, just like the rest of the world we live in." Responding to her in her journal, I suggest that she "sounds defeated." And, I ask her a few questions. "Is there no hope? Could we not start to turn things around? Could we begin to move in a direction that would be helpful? And, if so, what kinds of things might be helpful? What might you do?"

While the questions may be helpful in getting Clara to further think through the issues she has raised, I realize now that other questions may have been more useful -- questions about how she could reconcile the contradiction she has so wonderfully described. I wonder how living with the contradiction knowing it is a contradiction is different from living with it and not knowing it exists. I realize coherence (as in a coherent life) is a reflex of certainty and much too reductive for the complexity of life-living. As I dwell here momentarily, I notice how this one idea has evolved into a deeper kind of meditation (as so many have already) -- one that is personal and historical, and one that is relevant for all of us. Foucault (1972) says "a discursive formation is not, therefore, an ideal, continuous, smooth text that runs beneath the multiplicity of contradictions, and resolves them in the calm unity of coherent thought; nor is it the surface in which, in a thousand different aspects, a contradiction is reflected that is always in retreat, but everywhere dominant" (p. 155). Rather, he says it is "a space of multiple dissensions; a set of different oppositions whose levels and roles must be described. . . But the reason for this is not to even out oppositions in the general forms of thought and to pacify them by force, by a recourse to a constructing a priori." No, but rather "its purpose is to map, in a particular discursive practice, the point at which they are constituted, to define the form that they assume, the relations that they have with each other, and the domain that they govern." As, Foucault says, "its purpose is to maintain discourse in all its many irregularities; and consequently to suppress the theme of a contradiction uniformly lost and rediscovered, resolved and forever rising again, in the undifferentiated element of the Logos" (p.

156).

Jenn. Another participant, Jenn, suggests that "when I hear these people talking about these topics it really gives me a sense of comfort to know that there are others around me, more than I know, that have the same outlook on life." I appreciate her personal sharing, because it points to something new, yet again -- another possibility. She suggests that occasionally in the past she has identified some of the problematics with the consumer-driven society, but has felt alone in those feelings. In reflection, I wonder where a dissenting discourse could possibly be heard. The media's role, by the nature of its existence, is to promote the wares of its customers. Jenn's comments help me understand the overwhelming hegemony of the capitalist ideology in Western culture -- that, of course, should a doubt ever cross someone's mind, the person would feel very alone with that doubt. Perhaps the time has come in the Western situation for an addressing of the minimalist alternative discourse found in our culture. More than anything else, Jenn's comment lays bare yet another of the great myths of globalization -- that the spreading of late-capitalism everywhere encourages the opening up of the world's ideas.

Hillary. Hillary carefully examines her own consuming life and finds three sources of influence. First, she identifies her parents. "My parents always comment that we have so much more than they did when they were younger, and we do. But my parents started us off by always buying us lots of stuff for Christmas, birthdays, and generally providing a good life for us. So now we have come to expect that we will always have what we want, or that it will always be just within reach. Maybe they are making up for what they didn't have when they were kids." Hillary notices the inconsistency of her parents generously bestowing gifts upon her and then saying she has so much more stuff than they had. Interestingly, Hillary identifies Christmas as a principal consuming season -- which itself represents a deep contradiction. Though the Christian tradition revolves around Christ's humble beginnings, his birth outside the mainstream (what Lorne Gunter writing in the *Edmonton Journal* (December 23, 1999, p. A2) explains as "Christ had come to strip away all the early and human hierarchy that was obscuring God's will for mankind"), present new-millennium Western culture has subverted the wisdom and reverence of the situation to a self-indulging, hyper-consuming frenzy.

The second influence Hillary identifies is the media. She says

> the American media are definitely very concerned with the lifestyles of the rich and famous. Maybe if there weren't so many shows like Entertainment Tonight and Access Hollywood, the public wouldn't be so interested in celebrities either. . . . When I was watching the TV show Access Hollywood the other day, they were showing the making of a hair dye commercial with actress Sarah Jessica Parker endorsing the product. And then they showed some producer of the commercial, and he said that people trust her, so they will trust the product. Whatever! As if most celebrities actually use the product they endorse, and people are really naive if they think that a product will work just because a celebrity says that s/he uses it. . . . The aspect of people trying to be like the people on TV shows is so true. You like the characters and how they look or their houses on the show, and you want what they have. But the problem is that most TV shows are about rich people and people who have a ton of make-up on, personal hairdressers, and personal trainers. When Friends actress Jennifer Aniston got her hair cut a certain way, all of a sudden thousands of women got theirs cut the same way. Was that because it was just a nice haircut? Partly, but also it was because she is beautiful, popular, and thin. . . Even I had the 'Rachel' cut, although I just really needed a hair cut and a hairdresser whom I went to on vacation talked me into it. Well, it did not turn out very nice because as I was sitting in the chair, getting my hair mangled, I noticed the woman had only had her hairdressing certificate for a week! . . . The images of TV are burned into our brains every day, so of

course we are going to want what we see after awhile.

Hillary nicely weaves her way through the many stands of media (including celebrities and advertising), and having written just these few words I realize that it is those same strands that later serve to bind and enslave rather than free and liberate as is always implied. Cottle (2001) says "in distraction, adolescents merely consume what has been fed to them by the culture in homes and schools, in political realms, in the malls, magazines, theatres, restaurants, and local hangouts, because the culture's agents recognize that adolescents continue to consume these (distracting) products and ideologies" (p. 207). And, it is here Cottle proposes that "the possible, however, is there for the taking only if adolescents shed distractive thinking and action in favor of self-reflective thinking and action."

Hillary identifies the third influence toward a consuming lifestyle as her peers:

> The brands and labels thing began to affect me when I was in grade 7. Before then, I didn't really care a lot about what I wore, as long as I liked it or I liked the color. But when I got to grade 7, I became more concerned about what people thought of my clothing. I had to have what my best friend had, which was expensive brand name jeans and sweaters. I always wanted what she had. It carried on through junior high. You had to have the right clothing to be cool. That is so stupid because it really doesn't matter what it says on the front of your shirt, but rather, if you like it or not. Or even if you can actually afford it. But kids will probably always be that way.

She identifies being cool as the necessary prerequisite for survival in junior high school. Do educators understand the far-reaching impact of this condition on 12, 13, and 14 year-old-children? For me, this cooling of Western life, this *cooing* in Western culture for something to make people feel important, represents the worst-case scenario for any culture. Why would a culture enforce through its most subtle, sophisticated agencies the very practices that weaken and disease its own members -- many of them at their most vulnerable? Why would a culture be unable to address such a situation once it had shown itself to be problematic to the health of its own people? What is an appropriate (responsible?) pedagogic response given the realization I have just articulated?

As I dwell here with cool and all it represents, I think of Lasn (1999) who points out that "Elvis Presley evolved from the avatar of American cool to the embodiment of American excess. Almost entirely confined to bed in his last months, Elvis devoured pills and fried-banana-and-peanut-butter sandwiches, suppressing the pain of being Elvis and seemingly trying to lose himself inside his own expanding girth" (p. 63). Lasn says "there is no better metaphor for the old American dream. With a few exceptions, we are all Elvis now. We have learned what it means to live full-on, to fly and fornicate like an American, and now we refuse to let that lifestyle go." And, unfortunately, the collective response is to "keep consuming. Our bodies, minds, families, communities, the environment -- all are consumed." Lasn's reference to being consumed helps me understand a seemingly natural progression in the market-structured consciousness: consumer, consume, consumed!

I remember Saul (1995, p.1), who cites John of Salisbury asking the question "who is more contemptible than he who scorns knowledge of himself?" And I remember a passage from a small marketing text commonly used in business programs which compares the utilization of marketing cool to the martial art jujitsu.

A woman employing the Japanese martial art form called jujitsu would use her

> own strength only minimally against an opponent. Instead, she would exploit the power inherent in such naturally present principles as gravity, leverage, momentum, and inertia. If she knows how and where to engage the action of these principles she can easily defeat a physically stronger rival. And so it is for the exploiters of the weapons of automatic influence that exist naturally around us. The profiteers can commission the power of these weapons for use against their targets while exerting little personal force. This last feature of the process gives the profiteers an enormous additional benefit -- the ability to manipulate without the appearance of manipulation. Even the victims themselves tend to see the compliance as a result of the action of natural forces rather than the designs of the person who profits from that compliance. (Cialdini, 2001, p.12).

It is the ability to manipulate without the appearance of manipulation that captures for me the phenomenon Hillary identifies as "cool." It is the conscious, purposeful, knowing-what-we're doing by marketers that creates this situation of cool -- what Cialdini explains as "even the victims [of weapons of automatic influence] themselves tend to see the compliance as a result of the action of natural forces rather than the designs of the person who profits from that compliance" (p. 12). Dwelling here, with manipulation, with manipulation without appearances of manipulation, with this kind-of-mind-control-become-normal reveals a vulnerability -- I feel overwhelmed, and nervous. My spiritual sensibilities are awakened by this situation of "de-facement" as young people "struggle mercilessly to fit themselves in to codes and agendas that maim and scar the soul" (Smith, 1999a, p. 24) -- as I locate myself in the midst of it all too. If teachers were with me just now, how would we respond collectively? What is a pedagogic response to cool? What is a spiritual response? What is my response? Here, I return to Smith (1999a) who reminds me that "waking up as a person, on the way to becoming a teacher" (p. 22) requires "the hard challenge of self-transformation" -- a task he says is "chiefly one of beginning to pierce through all of the social, political and cultural illusions by which one's identity has sustained itself to the present point. Without a doubt, therefore, it involves culture criticism, criticism of bad economic practices that destroy the common realm for the greed of the few; criticism of social structures and attitudes that demean others of different race, class or gender in order to affirm only one type as the 'real' thing." More importantly, for me just now, Smith (1999a) says that what is important is the "recognition how one is oneself always and everywhere complicit in such ignorance, and that the hardest work, the work that provides the only true authority for teaching others about social transformation, is by addressing the condition of one's own ignorance" -- and by "'be[ing] still, and to know God,' as the Hebrew psalmist has expressed it, which means the ability to dwell openly in that which cannot be named but within which we live and move and have our being" (p. 23).

Margaret. In closing this second topic of consumerism, it seems best to let readers hear a student's voice -- to have you dwell with one of my research participants and listen to the musings, reflections, hunches, observations: wisdom.

> The main point I focused on in the audiotape is that the world today is obsessed with 'stuff.' The basic necessities have moved from being food,

shelter, and clothing to cars, television, stereos, designer clothing, and 'toys.' People who can hardly afford to eat, can somehow wear Tommy Hilfiger t-shirts and Nike running shoes. I think that society's view of happiness has been severely tarnished by the media. People are growing more and more selfish as the decades pass. People used to concentrate on family, having four or five kids and defining happiness in their home. Now, people are having fewer children yet spending more.

When I look at all of the people in the world (When I talk about people I definitely include myself.) obsessing over their status, it makes me sad. I just hope that I will be able to influence my kids to value more important things like family. On a completely different topic, sometimes I wonder if it is fair to bring a child into this world. I would like to have lots of kids someday but how can I bring a child into this world that has become so corrupted by advertising and misused education. You look at little babies and wonder how they will turn out. Will they be raised to value their family or will they be rebels who become one of those people who betray education and use it for bad?

I think of all the criminals in the world today and wonder what their families are feeling. A lot of people say that it's the parents fault how their kids turn out. I'm believing this less and less. I'm sure that parents are a strong influence in the lives of their children, but I'm starting to think that the world is raising today's youth. Only the strong-willed can possibly survive the teachings of society and media. Human nature has a lot to do with it as well. We can't always help how we feel. We may not even realize it but sooner or later, it surfaces. We find ourselves trying to outdo our friends, even family. The truth is, material things can affect friendships and families. It is sad.

It is strange how, as the years, months, even days go by, society's standard of living is rapidly rising. Every time we turn around, there is a new product that everyone must have. My friends and I have often had the discussion about what happiness is. A friend of mine concluded that too many people have 'fake happiness.' It's not real because it is temporary. Things that give us true happiness last forever. Family, for instance, lasts forever and is the source of true happiness. I know that not everyone can say this.

I think that one of the reasons why a lot of people are not going to college is that they start working, whether it's during the summer or after school, and they get addicted to making money. They just can't stop and thus they don't go to college…

I found the comment interesting that people try to be individuals by doing the same thing as everyone else. Individuality is encouraged yet when someone is truly individual, they are basically shunned. This is especially true in high school. People who are unique are looked at funny by adults and made fun of by kids. I also found it interesting that the whole process of consumerism was referred to as a game, but that is exactly what it is. Kids join the game simply by joining the world. They are pretty much forced into

> it. It is a game that has no end. The 'winning score' is constantly being raised so that no one will ever win. The competition keeps getting fiercer. Things determine the worth of people. Everyone feels the need to prove to everyone else who they are by flaunting all of the possessions they have. . . . No matter what we do, people will always use material possessions to try and gain popularity. All these 'luxury tax' ideas will never work because it's how we are. It is our human nature to be envious of others. Some may control it better than others, but it will always be there.

Summary and implications for business education. This second topic exposed consumerism in the West to research participants. Nadia evokes the concept of sacrifice -- a pointing toward the spiritual dimensions lurking throughout the consumerist terrain. Nadia points out that sacrifices "at whatever the cost" are made "to stay in the game." The previous topic elicited the hegemonic forces that demand sameness, and this topic reinforces the notion. Nadia matter-of-factly points out that "people are way too concerned with having everything than being happy . . . and no matter what is costs they have to have it." But having it comes at great cost -- at the forfeiting of something of great value for something else considered to have even greater value. Amazingly though, this site of sacrifice is given little notice individually or collectively, yet it must be given much attention and focus, for it is a place of great contestation. Nadia also brings to light the way we in the West *spend* our lives. After all, spending our lives is the way of life legitimated by Western culture. Yet, as Nadia brings to the surface, doing so creates great dis-ability. As I noted earlier, perhaps this is the important work of pedagogy -- bringing people to life by helping them move from spending their lives to living their lives; bringing people to well-being over consumerism. Nadia says it well: "I think people need to reassess their lives and to what purpose they are living them."

Adam extends the sacrifice-induced disability notion Nadia raises. He highlights the addictive nature of consuming ("the stuff, the lifestyle, the money; it is all a drug and society is the user, and we are hooked"), sickness ("you realize how sick you are"), meaninglessness ("we rely on a fast-paced society where we act as simple based automatons floating around, buying whatever we can find to satisfy our needs for awhile"), and palliate -- "we have palliated ourselves with material goods and worried about access to a greater share of them" (citing Kingwell from the audio tape presented to research participants). Adam's attraction to palliate is key because it carries a reminder that there is no hope of cure under the current ideological arrangement which Fukuyama (1999) says does not "require that people be particularly virtuous, only that they be rational and follow the law in their own self-interest" (p. 6). And, interestingly, Adam observes that "people want to have the perfect life . . . and [will] basically do any of the seven deadly sins to reach that perfection." Interestingly, at this point in history, little about the seven deadly sins is unlawful -- in fact, under the market-as-God rubric, much of what they constitute has become virtuous. Despite Adam's awareness and processing of huge issues that emerged from this exposure to consumerism, Adam is not able to break free from the many, many cultural ties binding him: "You would think that I should realize what is happening, but I am hypnotized; I'm in a trance."

Clara discusses disability of Western society too. She identifies a society living in a chronic state of never satisfied. Her comment is that "I don't think I know one person who is satisfied in their [sic] life and doesn't wish for something else. . . . I don't want to believe that we live in a heartless world where we would do anything to keep buying, but I believe that is what the world has come to." Clara's recommendation is for people to "walk with a real homeless, starving person." The proposal has two dimensions. The first is that of a journey -- a going outward into the unknown. The second involves learning through service, wholeness through caring, strength through helplessness, and healing through caring. Clara's response reminded me of Foucault (1972) who says "a discursive formation is not, therefore, an ideal, continuous, smooth text that runs beneath the multiplicity of contradictions, and resolves them in the calm unity of coherent thought. . . . [rather,] its purpose is to map, in a particular discursive practice, the point at which they are constituted, to define the form that they assume, the relations that they have with each other, and the domain that they govern" (p. 155).

Jenn, too, raises the oppressive nature of the hegemony of the capitalist ideology. She writes that "when I hear these people talking about these topics it really gives me a sense of comfort to know that there are others around me, more than I know, that have the same outlook on life." Through media and consumer culture, particularly television, but movies, magazines, newspapers, books, videos, advertising in its exhaustive and omnipresent forms, malls, theatres, restaurants, products available through franchise outlets, political arrangements, even schools, we in the West receive our cues for living. But, Jenn notes the oppressive nature that results from such minimal alternative discourse, the forces at work dictating sameness.

Hillary extends issues Jenn raises. She examines her own consuming life, and finds three sources: her parents (especially at Christmas), media ("The images of TV are burned into our brains, so of course we are going to want what we see after a while."), and her peers ("You have to have the right clothing too be cool. That is so stupid because it really doesn't matter what it says on the front of your shirt."). Hillary's response takes me to Cottle (2001) who suggests that students need to learn how to "shed distractive thinking and action in favor of self-reflective thinking and action" (p. 207). And, she takes me to Cialdini (2001) who explains that the utilization of marketing cool is similar to jujitsu -- exploiting the powers inherent in naturally present principles while appearing to exert little force. In particular, he says "the ability to manipulate without the appearance of manipulation . . . gives the profiteers an enormous additional benefit" (p. 12). It certainly seems fair for people to understand such forces at work in their world. A media/cultural literacy has been urgent for young people for a long time; it is now essential.

Margaret brings to light the obsession of Westerners -- an obsession over stuff, image, jobs, status, sameness. She worries about the strong role of culture in the lives of children. And, she extends the call for a media/cultural literacy: "The world is raising today's youth. Only the strong-willed can possibly survive the teachings of society and media." She points out that one aspect of cultural-capitalist hegemony involves young people working more and younger -- a trend that reflects the obsession Margaret outlines, but unfortunately, also one which prevents personal development and discovery. She has noticed that "one of the reasons why a lot of people are not going to college is that they start working . . ., and they get addicted to money. They just can't stop." But Margaret realizes such a practice is ultimately highly restrictive, preventing individual growth and identity formation. She also realizes that while individuality is at times lauded, in practice it is repressed. She notes that "when someone is truly individual, they [sic] are basically shunned." The result, she reminds us, is "people try[ing] to be individuals by doing the same thing as everyone else." Margaret sees life in the West as a game (playing life instead of living life), and unfortunately the rules are made by an ideology that remains elusive, and "the winning score is constantly being raised so that no one will ever win." Margaret's response brings her to a final understanding: "things determine the worth of people."

Topic Three: Media and Advertising

The third session with research participants revolves around the predominance of visual images in media and advertising. Participants viewed a video recording entitled "Consuming Images": The first of a four-part series entitled *The Public Mind*. The other titles include "Leading Questions," "Illusions of News," and "The Truth About Lies." The opening lines from the video production set the stage:

> This program looks at a society inundated with visual images. From billboards to bus stops, from rock videos to news stands, mass produced images have become the very air we breathe. What is this cultural atmosphere saying to us about us? Why should we care? Ever since the pioneers of public relations and advertising spoke about the 'engineering of consent,' social critics have analyzed its effects. For some, it reveals pure manipulation -- the appropriation of language and meaning, the trivializing of life and thought. For others, it is the dawning of a new era -- the printed word is dead and art and commerce are now joined in ever more sophisticated ways.

One person interviewed on the tape is cultural critic Neil Postman who says "you're flipping through magazines, through channels, and these images just flash onto your consciousness -- that's all it takes -- you don't scrutinize these things." He adds that "these images are the basis of our daily decisions and expectations and the way we view the world and how we should live - how we should be with our family, our children, our close ones. These kinds of relationships are not just affected but most intimately managed by what our sense of the ways things should be done. These images create the patterns for what our behaviour is going to be." Lastly, he suggests that one of the things people do when they create images around them is ascribe meaning to their existence: "What happens in our culture is that those images we produce for ourselves . . . are almost always dependent on being transformed into merchandise. In the process, of course, the meaning which may have driven us to create that image, is lost."

Image and reality. Host Bill Moyers explains that "the mass producing and consuming of images has transformed the way you and I see and understand the world. In politics, in business, in journalism the visual media have taken centre stage shaping the public mind with powerful tools of fiction that both please and deceive." He asserts that public life has become a media show -- the result of "dramatic visual effects, synthetic dreams, counterfeit emotions, and preconceived spontaneity." As he says, "we could sit back and enjoy it if the stakes were not so high. But the stakes are our sense of meaning and language, our ideas of history, democracy and citizenship, and our very notions of beauty and truth. . . Never before have human beings had the power to create so many forms of unreality -- or the technology to reach so deeply with it into our consciousness."

Truthfulness and falseness. The video returns to Postman who "explores how images challenge traditional ways of deciding whether an argument is true or false." Postman refers to Bertrand Russell who suggests that we need defenses from "the seductions of eloquence." He says Westerners know how to analyze information in the linguistic realm, but don't know how to process images:

> Let's take a McDonald's commercial, and we see a young father taking his six year old daughter into McDonalds, and they're eating a cheeseburger -- and they're ecstatic. Well, question: is that true or false? Is the picture (the image) true or false? The words don't seem to apply to that sort of thing. I mean, there is no way to assess that the way we assess statements -- linguistic utterances. And so, we now build up a whole world of imagery where basically we're out of the realm of logic and perhaps into the realm of aesthetics. You either like Ronald Reagan or you do not. You either like McDonalds or you don't. But you can't talk about their truth or falsity. So now we need a different kind of defense against seductions of eloquence.

Manipulating images. Host Bill Moyers turns to the notion of images seducing us with "visions of perfection . . . to highlight the ideal." He points out that "almost all photographs that appear in mass circulation magazines are re-touched in some way. It's all part of the process of manipulating reality that begins when the photographer composes, lights, and filters a shot." He adds, too that "now computers have given us a new power to create images. Through digital technology, the elements can be arranged, re-arranged, reduced, expanded, colored, and refined to construct . . . an ad." He also points to news organizations which change photographs too, and asks "if one purpose of journalism is to give us a picture of reality, is this journalism once the picture is altered? Just what is reality? The video turns to communications critic Stuart Ewan who says "people's experience of the photograph is largely that what they are seeing is reality." He says "it's like Oliver Wendall

Holmes talking about the photograph being able to skim the world and yet still be real -- as if the photograph is able to separate image from matter, and yet at the same time, even though immaterial, still have a claim to reality. So, I think it is an extremely persuasive language."

Image and persuasion. The video turns to Stuart Ewan, too, to articulate the relationship between the creative arts and commerce -- "the fact that the image is most often designed to sell something. . . . One of the things we have is the situation continually where images have built into them a strategy of persuasion." He adds that "if you sit around with people in an ideas session in an advertising agency or a network program or in an editorial room in a newsroom, the idea of persuading an audience, the idea of gathering a constituency through the use of the media is an acceptable norm." He concludes by saying

> most ordinarily, within advertising, the appeal is to feelings -- which discourages thought. And, by the way, that is true of media that claim to be informational. Within, or under the rubric of the commercial imperative, one of the things image makers have learned is that the most persuasive form, particularly in that expensive thing called time, a medium like television is one that touches basic, primal feelings.

Image and faith. In this section of the video, Bill Moyers reminds viewers that "millions of us delighted in Steven Spielberg's *Close Encounters of the Third Kind* and *ET* -- movies which used mythic images to evoke the wonder that opens life to questions of faith and mystery." But, he asks, "what happens to the mythic imagination? -- to the notion that you and I are created in the image of God? -- when advertising turns the image in another direction -- toward the sale instead of salvation." Speculating on his own question, Moyers says "the commercial becomes the communion wafer of the market place and the images our artists create gain significance only when they are bought and sold. . . Any image ever made, sacred or profane, can be used wholesale and used for any purpose -- particularly to sell things."

Image and personal identity. The video turns to Stuart Ewan in discussing one of the serious consequences of having mass produced images paraded before our eyes: Many people feel very insignificant and anonymous and unseen and unimportant. And the way to importance, says Ewan, "is to become an image" ourselves. "The imagery appears to be the way in to becoming someone. And I think . . . that the primary argument that advertising makes, that the celebrity system tends to make, that much of media makes, is that you can become an image. If you only follow the right instructions. If you only do the right thing. If you dress for success." Likewise, Anne Caplan is interviewed, and says that, "how you look, what your look is, which means standing outside yourself and looking at how you look, is the most important thing about many of us today." A consequence of such image creation, says Ewan in the video, is that "people who follow the road to becoming an image, which is a powerful form of claim, are continually caught in a situation where they are measuring themselves up against the images which they see. . . . Of course, the problem is that the self is lost in the middle of this."

Image and democracy. Again, the producers bring in Ewan who argues that in "the realm of images and availability of images, . . . democracy begins to be understood as consumer choice over a given variety of goods -- and is less and less about people taking the process of history in their own hands." Moyers reminds viewers that "citizens, historically, are people who can help shape the destiny of their society whereas consumers can simply buy what they want." He explains further, that "once upon a time the idea of concerned citizens embodied the notion of free men and women acting and thinking for ourselves and taking part together in the civic life of our nation." However, he suggests "representative democracy is nothing more than the representation of democracy" -- given the current role of images in Western life. And, then he asserts that "politics ends with consuming images" . . . [and Westerners] are now a permanent audience waiting to be amused. They look on more and more and join in less and less. In the marketplace, as in politics, our basic right as consumers has become the right to pick a product from an endless stream of prefabricated images." Ultimately, Moyers says 'the market has become the heart of the visual experience." He explains that "earlier this century when public relations and advertising were emerging as industries, their practitioners described their work as consumer engineering" -- what Moyers says should also be understood as the shaping of everyday life with the market place in mind.

Image and politics. The video includes comments from Mark Crispen-Miller who says the "marketing of politicians coincides with . . . the marketing of everything else in society." He asserts that Western political culture has become spectacle. He says if politicians have the right look, if they have the "right golden glow cast over them, if they use the right buzz words (family, God, city on a hill)" they can succeed -- what he believes "has to do with the power of the image."

Image and media. Producers include comments from Ewan to point out that "the advertising ethic is that the truth is that which sells. It's the law of the market that if people buy it, it is right." He argues that the "news is a product -- there's no question about it." And, for television, a big part of the product is the news reader rather than the journalist: "I don't think it's a big surprise that people are very interested in who is presenting the news -- in many cases they are more interested in who is presenting the news than the news they are presenting." In turn, Moyers comments that "television images do give us the world, but whose world?" He argues that "as with all visual images, we have to ask who selects the images, who decides how they are organized, and for what purpose -- to empower us as citizens or to please us as consumers or images and products. And what reality is conveyed by all these images anyway?" He suggests that Western, corporate, converged media reflect a propaganda agenda -- what he calls "a propaganda of integration." In expressing his point, Moyers turns to foreign policy issues, and believes "advertising helps to construct status quo goals." And, along with media coverage he sees "advertising posing as an important source of ideas about how the social world is constructed."

Image and critical thinking. The video includes comments from Ewan with pedagogic implications. Ewan says "the frightening thing is that it has become quite clear that simply recognizing the artificiality of something does not insure immunity to that thing. Simply knowing that you are an object of propaganda is not enough in itself to armour one against the appeals of propaganda." He asks "what does double-think mean? And then he attempts to answer his own question: "It means that with one part of your mind you see it is just a crock and you don't fall for it, and you know it is ridiculous, and with the same mind you adhere blindly to it." He points out that

> as children of the Enlightenment we have been brought to believe that once you see through a thing you are well on the way to defeating it. But that's in fact not the case. So that what is really necessary is that people take a close, careful, critical, historically informed look at these images -- not just kind of glance at them -- and say 'oh yeah, I know it is just all a bunch of nonsense' because that kind of knee-jerk scepticism is not really a defense per se.

And, he explains his own pedagogical strategy: "What I do in my classes is to encourage multiple readings of all kinds of ads over a long historical period. I know this is probably a utopian thing to say but people have to be taught how to use their own individual minds -- their own consciousness to negotiate some kind of true control over this oppressive kind of atmosphere." He argues for the implementation of a visual literacy program for students:

> I think from very early on students need to be educated into the idea that images speak, that images say certain kinds of things, that there are values and priorities and meanings imbedded in images, and they need to learn something about the vocabulary and the grammar of images -- to be critical, to do critical

> readings. I think what's valuable about that -- making visual literacy a basic part of education -- is that it will take materials that are primarily currently directed at emotions and the sense, and it will reposition them in the framework of reason and thought.

Participant Responses to Topic Three: Media and Advertising

Adam. Adam senses there is a profound influence from exposure of the barrage of images and advertising. He says "people buy and eat things and look certain ways because of the advertisements." He is candid about his views on the extensiveness of altering images: "The manipulation of photographs is such a constant and basic thing it seems that this is not even a worry or a care of most people. They are so sucked into the advertisements that they can't even imagine, or don't care, that they are fake, and they go on believing and wanting what they see." I am attracted to Adam's use of the slang term *sucked into*, and wonder about the relationship of advertising's images and notions of cheating, swindling, and taking advantage of others -- of being *sucked in*. Reflecting, I re-member *suck* to *suckle*, and then re-turn to concepts related to taking milk from the breast, to nourishment in infancy, to sustenance early in life, to innocence. Is it our innocence that allows us to be so easily sucked in? But Adam's slang term inverts the original use. As he says, "basically, I see advertising as creating images that create a great fantasy, a great quest for the consumer to follow, to play. . . . Unfortunately, for consumers, the quest is forever growing and changing, leading them in a life of endless quest." Again, I find Adam's thoughts tantalizing. First, he describes media as fantasy (as illusion, as conjurings, as fictional invention), but then says such dramatic fiction begins a quest. Yet, a quest in the usual sense is a determined, focused seeking of something prized -- something important. Then Adam adds the notion of *play*! And while the *Houghton Mifflin Canadian Dictionary* (1982) definition of *play* includes the expected notion of "to occupy oneself in amusement, sport, or other recreation," it also brings in other unexpected elements. One is "to gamble;" another is "to deal or behave carelessly or indifferently;" and another is "to act or behave in a specified way." All these definitions give dimension to Adam's already present idea of a fantasy-quest -- a quest hollowed by the pretending of the seekers, so much so that the treasure being sought is quickly forgotten because of the ongoing distraction. No wonder Adam closes this section in his journal with a citation from the video: "Living in an age of advertisement we are perpetually disillusioned. The perfect life is spread before us every day, but it changes and withers at a touch." Adam has brought me to a place of mirrors -- a confusing, bewildering place. Knowing he means to be genuine as he explores a response to what he's heard, I accept his ruminations. I accept that students at the beginning of this century bring with them the complexity of living amidst a million images. And I accept the new pedagogic challenge of teaching business in an age of images. Yet, at the same time, I cannot forget Postman's (1985) citation of Walter Lippman who wrote in 1920 that "there can be no liberty for a community which lacks the means by which to detect lies" (p. 108).

In another section, Adam says

> in the end, imagery and advertising sells, and it provides culture. We might say that we don't like it, we might say that we want it to go away, and we

> might say it is a nuisance, and that we don't need it. This is so far from the truth, but we will say these things anyway, and we will continue to say them, until I don't know when. The truth of the matter is that we need and want these images floating around all the time, because we like them and because we have grown so accustomed to them that we need them. For every five minutes of a TV show we watch we get ten minutes of commercials, but personally I wouldn't give those commercials up for anything! I am a product of my environment, and I am a product of Generation X, the fast-paced technological, advertising era. I have grown up in a world since day one where I have been surrounded by images, and for me to change now would mean that I would have to kill everything that I know and have ever known! I don't want to!!! I live to see the next commercial, read and look at the next magazine ad, and break the next barrier that imagery and advertising create!

Adam's honest assessment of his very identity and consciousness, his location in what he sees as his culture for his time, means there is no possibility of going back in time. Even though Adam earlier expresses an awareness of the seductive nature of images in media and advertising, he realizes this is the world he knows -- and loves. This image-blasted place is the culture that feels like home for him. The impossibility of change is such that Adam says "I would have to kill everything that I know and have ever known!" By his use of the world *kill*, Adam indicates the extreme tension, battle, and violent end to any attempt now to revert to an image-less world. His use of the word "kill" also indicates that the process of participating with media has brought something to life. There is something *alive* in his mind. And, as such, he can't simply forget what he has seen. Nor can he divorce himself from it. The only option with merit is to kill all memory associated with media. For Adam, life within media is not a passive situation. I wonder if it would be possible to quietly move from a consumerism-based society to one based on other values. Maybe the received wisdom here is that while personal shifting might occur, it will occur within a media saturated environment. So, in more practical terms, perhaps it is not what we watch on television but *how* we watch television, or *how* we read magazines and newspapers that is important. If Adam had been given assistance in approaching media and advertising, would he have been able to avoid the space he now occupies?

Or, is Adam's unwillingness to contest his media culture -- that it be untouchable -- a sign of the profane turned sacred? Might he be speaking from the location of an addict, knowing the present circumstances are not good, but refusing, too, just now to leave it behind. Just today, while reading a chapter of *The Lord of the Rings* to my son, I realize new dimensions to media (especially television). In Adam's words, I hear echoes of Gollum's incessant *my Precious, oh my Precious* in reference to the ring he wore for so long, illustrating his lingering lust for it; his lingering worship of it -- his possession of it becoming its possession of him. In *The Two Towers*, Frodo tells Gollum that "the Precious mastered you long ago. If I, wearing it, were to command you, you would obey, even if it were to leap from a precipice or to cast yourself into a fire" (p. 626). And, Bilbo, too, had been possessed by the ring. Only through the intervention of Gandalf the Grey is Bilbo forced to leave the ring for Frodo as agreed, and later upon catching a glimpse of the ring, Bilbo's need to have it back is so great he nearly kills his nephew Frodo to achieve that end -- breaking from his trance-like state just in time to avoid much trouble.

Likewise, Adam cannot break his possession of media. Or is it media's possession of him? He is certainly not prepared to consider a world made over, altered, or restructured; in fact, he says it's inconceivable. And, considering the huge role culture plays in all of our lives, and that we must live in society, there is a certain understandable logic in Adam saying he cannot conceive of stepping outside of the culture he knows. On one hand he appears both fanatic and superstitious in his ultimate allegiance to life within media, but on the other, in an era of late-capitalism and globalization, there are no other viable alternatives -- one of the reasons globalization is an undeclared ideology. So, as I leave Adam, I sense he is both *comfortable* and *uncomfortable* with his life, his studies in business, and his role as research participant in this study. At this point, it's Adam's discomfort that intrigues me most, and I wonder about the unstated power relations at work in Adam's life. Budde (1997) refers to Foucault (1979, 1980) in saying that "the exercise of power has shifted over time. While the exercise of power once produced exemplars of coercive, often incredibly cruel, force. . ., modern institutions gradually adopted power strategies that were less overtly coercive, more concerned with molding behaviors and attitudes, and more concerned with achieving regularity" (p. 39). Budde (1997) further says that "marketing and advertising in a postmodern context represent techniques of power in the contemporary world -- that is, a web of observation, surveillance, and attempts at behavior modification that stretches from the global culture industries down to the isolated consumer/individual" (p. 39). He says that "marketing and advertising construct a discourse and relationality of power -- derived from knowledge about, and strategies targeted at, individuals who exist in an asymmetrical relation with the firms and conglomerates that drive the global consumption machine." He also points out that "it is a new phenomenon in the capitalist world economy -- a macro-micro, transnational link with individuals around the world, relatively unmeditated by sovereign states. The link intends to affect the attitudes, behaviors, ideologies, and nonconscious dispositions of its objects."

Jenn. Another research participant, Jenn, says "I would have to say that we are a society obsessed with images." I am intrigued with Jenn's use of *obsession* -- this word so loaded with notions of being compulsive, preoccupied, and unreasonable, "often with symptoms of anxiety" (*Houghton Mifflin Canadian Dictionary*, 1982, p. 907). Of course there are pedagogical issues related to living in a society of compulsive people, and of teaching preoccupied, obsessed students, of dealing with obsession myself, and teaching with colleagues who are likewise themselves. But what's important, it seems now from this troubled place these business students have created, is not how it is that images have replaced other things. It's not why we trust images when we know they're not trustworthy. It's not what doing so says about us. But, it is about how we proceed pedagogically in business schools, understanding what research participants have expressed so well.

Hillary. Hillary comments on the powerful nature of images: "If you see it, you will want it. If you never see it or hear about it, you won't want it. Just seeing an image will trigger a reaction inside you. You may like it or hate it, but now the image is in your brain forever, or at least until it is replaced by something bigger and better, or more shiny maybe." While I understand Adam's insistence that there is no option outside media, I can also appreciate Hillary's conjecture that perhaps there are benefits to withdrawing from media. She relates her childhood marked by minimal television viewing, and then moving from home and acquiring cable: "Now I am soooooo addicted to TV that I can barely get myself to turn it off because there is always something on, even if it isn't that good." She says there is a "problem with the constant barrage of images because of the progression of TV." Hillary's personal recounting is telling, for sure, but it is her assessment of the problem (a situation that presents uncertainty) from the barrage (overwhelming, concentrated attack) and the subsequent progression (advancing forward steadily) that seems particularly helpful. Hillary's description has some of the markings of revolution, and as Greider (1997) reminds me, "revolutions, by their nature, do not operate with the consent of the governed. . . . Human history does, on occasion, advance by such decisive breaks from the past -- epic transformations that destroy the comfortable old identities and compel people, for better or worse, to adopt new understandings of themselves" (p. 333).

Hillary moves to a more personal space as she continues her entry:

> 'Images seduce us with visions of perfection.' This statement is very true. Every day we see beautiful people on the covers of magazines and on television. We know they are beautiful people on the covers of magazines and on television. We know they are beautiful, rich, famous, and have a great life and we want to be them or look like them. Even though, on some level we know that isn't really them. They have a ton of makeup on, trainers, hair people, expensive clothing, but we still want to look like them. Even though what we are seeing isn't real -- it isn't perfection -- these people are just an image that has been air brushed and touched up. How can we look like something that isn't real? Well, we can't. But the companies selling stuff want us to think that we can look a certain way. . . . Of course, I have fallen into the trap of buying things that promise to make me look better. And I have dreamt of looking like a model or certain actresses and sometimes cried because I thought that I didn't measure up to what the magazines said I should look like. Even though I know that the people in magazines and TV ads are the exception to the rule, you can't help but think that you should still

> sometimes look like that. You see these images every day, so how can you ever get the doubt out of your head? I don't think that you can, unless you stop watching TV and maybe wear blinders when you are in grocery store checkouts.

Hillary brings to life a great bifurcation inherent in the image-filled world of marketing and advertising. On one hand the greater and entire media industry often argues that it bears no power whatsoever -- that it offers a service to a free society by providing needed information to a public that endorses freedom of choice and individual autonomy. The industry would argue, also, that consumers are informed and autonomous and that all of marketing is a bulwark of free enterprise and democracy (Budde, 1997). Yet, on the other hand, Hillary says even though she knows the models have been *made up*, touched and re-touched before and after the photo shoot, even though she knows and understands, now, the behind-the-scenes workings of media, she cannot resist the images' *sirens* calling her: She dreams and shops -- and when the media's promises don't measure up in the end, she cries real tears. I leave Hillary, momentarily, and realize that she (as a young female in the West) is bearing the burden for the rest of us not embedded in the image-world as she is. Her entry is soulful -- calling on a new form of pedagogy that engages people meaningfully by addressing their suffering and loss. Hillary asks how people can get the images and influence-of-the-images out of their heads, and then says "I don't think you can, unless you stop watching TV and maybe wear blinders when you are in grocery store checkouts." Like Adam, who says he would kill to keep his images, Hillary also defaults to the sirens, saying there is no other way. Both reiterate Ewan's message in the video tape that "recognizing . . . something does not insure immunity to that thing. Simply knowing that you are an object of propaganda is not enough in itself to armour one against the appeals of propaganda."

Yet, I'm not so convinced. It seems to me that Westerners, under current circumstances, cannot dissociate themselves from the complexity of media/advertising/culture. But couldn't people learn to see images with a critical eye -- with an awareness and understanding necessary to deconstruct the seemingly innocent image before them? Postman (1985) is helpful for me at this place of perplexity: "The problem does not reside in what people watch. The problem is in that we watch. The solution must be found in how we watch" (p. 160). In explaining his comment, Postman adds that "it may be fairly said that we have yet to learn what television is. And the reason is that there has been no worthwhile discussion, let alone widespread public understanding, of what information is and how it gives direction to a culture."

Hillary turns her attention to news, and says

> I just assume that I can trust the news, when I know that I shouldn't really. Who knows what is going on in the newsroom. Are the facts being altered? Are they giving us the whole story? What kind of spin are they putting on it? Is the magazine or news from Ontario, because it is known to be quite liberal. . . And you never know if the truth has been altered, do you? It can't be reality if it has been changed, can it? Maybe this is the new reality; everything is airbrushed and glossed over. 'Television images do give us the world, but whose world? As with all visual images, we have to ask who selects the images, who decides how they are organized, and for what purpose.' You always have to be thinking about what you are seeing because you can't just accept it as truth. You have to evaluate and think it over; you can't trust what you see all the time, because advertisers are trying to trick you into thinking that you need something that you don't. . . . The news has become a form of entertainment. But if they don't tell the stories we want or the wrong person is reading the news, we won't watch. . . . Most people probably don't think of advertising, TV shows, and magazines as propaganda. But it all is somewhat,

> isn't it? They are all persuading us to buy something or buy into an image because we aren't good enough as we are. . . . I should just turn the TV off, hey?

Hillary seems particularly attuned to the greater issues being explored and the intertwining nature of the issues -- evidenced by her wading into huge concepts like trust ("I just assume that I can trust the news"), truth ("you never know if the truth has been altered"), reality ("it can't be reality if it has been changed, can it?"). As she explores the topic, she comes to terms with the negotiated nature of both truth and reality. I'm struck by the extensiveness of Hillary's thinking. Having been exposed to issues surrounding consumerism and media, she has entered a personal space of remarkable awareness. I feel encouraged, and I sense hope more than hopelessness when I hear Hillary say "you have to be thinking about what you are seeing because you can't just accept it as truth. You have to evaluate and think it over; you can't trust what we see...." Toward the end of her entry, Hillary supports the idea of media literacy in schools:

> The point made at the end about having education in schools for visual literacy is very valid. People need to be aware of what is going on around them, and understand the situation. A friend of mine the other day was looking through an Ikea catalogue, and in a lot of the photo spreads there were Apple computers. And she said, 'I wonder how much Ikea paid them to have the computers in their catalogue.' I couldn't believe that she didn't know about product placements and how companies pay big time to be in movies and catalogues like that. (I learned about that so long ago that I thought pretty much everybody knew too.) So people definitely need to be learning about this kind of stuff, because a lot of people don't know.

Hillary moves to a new dimension -- a new place, and I believe it addresses her own assumption that people should know this kind of stuff. She is attracted to a statement from the *Consuming Images* video, from which she cites the following passage: "Part of the ways we distinguish between people who are important and not important is that those people are known, seen, and in fact become images -- that becomes a measure of their importance. . . . You can become an image." She says the statement is "very true," and then suggests "that's why we have television shows like "Entertainment Tonight" and "Access Hollywood":

To remind us that the *important* people are on their show. . . . I am guilty of watching these shows to see what is going on in the lives of the rich and famous because they are *interesting*." Hillary's exploring causes my own exploring, and I realize, too, how our interaction with media belittles us as ordinary -- or belittles our ordinariness. So, instead of finding ourselves within ourselves, instead of recognizing, and then developing our own gifts and abilities, we create an image (largely by purchasing brand name clothing, accessories, and purposeful haircuts), and in so doing, we become just like everybody else. Surely this situation of seeking individuality (difference) through sameness (conformity) is another example of the schizoid nature of Western life.

Conrad. Conrad's entry, interestingly, focuses on the paradox evidenced in uniqueness through sameness. He says

> the ever-increasing pressure upon people to subscribe to the fictional premise of individuality defined through commercialized ideals and social norms is ludicrously contradictory. The ever-present media . . . continually bombard subscribers with the contradictory message that through conformity and submission participants can attain individuality and freedom.
>
> We as a society clamor to box ourselves into confined social ideals defined by people who independently benefit from our conformity. We all strive and save our money to buy cookie-cutter houses, each exactly the same as the others; and we long for the sport utility vehicles whose biggest claim is to provide so-called 'independence.' We are a collective society, slaves to

> every whim of societal normality, lemmings diving over the same cliff into the pool of indebtedness and obscurity.

Conrad reminds me that for decades Westerners saw communism as an ideology that enforced sameness and denied individuality as evidenced in how similarly people from communist countries appeared in images presented in Western media. However, with the decline of communism and through processes like glasnost, much has changed across the world, and after so many decades of claiming a monopoly on individualism, Western ideals now face a moment of crisis. Conrad says "independence and individuality have been traded for dependence on others who dictate our directions in life. Educational venues, places of worship, and even private homes are now . . . interfered with by forces that are distant and ignorant of the people and circumstances that reside in these places. . . . Each person has become subject to the same defining, refining, and confining forces as everyone else; each person has increasingly lost their [sic] own identity and has taken on the universal identity of others." Conrad points to the hegemonic role images (media) play in post-modern Western life. Remembering the goals of critical pedagogy, Conrad's thoughts spark a yearning in me -- a yearning to help educators and students recognize and acknowledge the potential oppressiveness of mass media. Foucault has established that power is a fundamental societal issue -- that as Western industrial societies grow more sophisticated, power is less likely to be used in a physical manner and more likely to be used in subtle ways that are harder to see since the dominated group is likely to support the process to some degree. Conrad addresses this very situation, saying "it is incumbent, however, that responsibility be placed on people who have set themselves up to be vulnerable. Each individual who has clamored to get onto the bandwagon is independently responsible to jump off. Each individual who has fallen for the lie that monetary wealth is somehow tied to personal worth is responsible for the societal assumptions, and actions, that prevail." While Conrad's thoughts are enlightening, they are also confounding for me. How are Conrad's individuals going to accomplish what needs to be done? What role can pedagogy fulfil? Conrad calls on people who have been remarkably passive in their dealings with media to now become remarkably active. His call is appropriate and necessary. There is work to be done wherever educators gather with students. Listen to him just one more time: "The sad part about our society is that every person has become trapped, to varying degrees, into assessing another person's worth by what the individual has acquired. Why have we decided that individuality and creativity are no longer important? We are all responsible for the effects that the increases in conformity have. . . . We have also become willing victims of this conformity." Perhaps the most important contribution from Conrad is his ability *to name*. As Wink (1997) says, "naming is talking honestly and openly about one's experience with power and without power" (p. 53). She says also that "naming is more than just articulating a thought. . . [It] is when we articulate a thought that traditionally has not been discussed." Conrad brings to view a way in which images marginalize through processes that seemingly homogenize. He seems to sense manipulation and deceit. It is Budde (1997) who provides an explanation:

> To repeat, marketing/advertising power . . . does not operate in a

> 'hypodermic' fashion, implanting ideas and desires into the minds of countless passive individuals. Nor does it assume that people are stupid, easily duped, or incapable of choice. Its dynamic is more closely akin to a seduction than an assault. It involves actor A knowing things about B that B doesn't realize A knows. It is like playing poker against someone who has already seen your hand, unbeknownst to you, in a blurred mirror. In such a context, the actor under surveillance chooses, she is acting freely, but she does so in a context constructed to advance the priorities of others. So long as the asymmetry in information persists, and so long as the player under surveillance is unaware of the degree of contextual manipulation and structuring, the one-sided interaction can continue indefinitely. And the fact that the surveillance is imperfect (it cannot accurately connect with resonant symbols, etc., every time) only adds to the illusion of an interaction among free, equal parties, in so far as not all advertising 'works'; just as peeking at another's poker hand via a blurred mirror provides a less-than-perfect picture of another's hand. (42)

Budde (1997) reiterates again Foucault's insight that "no single individual or group is 'directing' this power complex, and no class stands 'above' it looking down on another; there is no easily isolated agency to investigate. Indeed, that no one escapes it -- not even the marketers themselves -- makes it appear benign, natural, and/or power-neutral." And, he refers to Rabinow (1984) in explaining that such a process "both isolates people -- constructing a particular type of consumerist 'individuality' --

and subordinates them into 'totalizing unity,' as do other power/knowledge complexes."

Interestingly, Conrad suggests a way to "remedy irresponsible responses to images is by educating the public *to read between the lines.*" He harkens to Freire's notion of teaching both the reading of the word and the world. Conrad also says "I do know that I am advocating the teaching of cynicism, however I do believe that it would be worthwhile." More confusion. Why would Conrad recommend that people be taught to "read between the lines" and then acknowledge that doing so is a cynical act -- but nonetheless be worthwhile. Attracted to the word *cynical*, I flip through the dictionary and am amazed to find that a cynic (an ancient Greek philosopher) believed "self-control to be the only means of achieving virtue" (*Houghton Mifflin Canadian Dictionary*, 1982). This notion of self-control identifies Conrad's conversation. And, when I look to the word *cynical* I am likewise amazed to find "scornful of the motives . . . of others." Again, given the personal nature of Conrad's discovery about images/media/marketing, it seems natural that he would feel scornful. And, given the authentic response, that he would see such feelings as worthwhile -- that he would be repelled by his understandings of the workings of media, and that he would renounce his former consumerist-identity. Conrad identifies a pedagogy of cynicism, and since I've been travelling with him to this unusual space, I embrace it knowing it is an unexpected finding. At the same time, I remember Heidi's entry, and go to the place where she says "if you are aware of the game imagery plays, you will be able to beat it and keep your sanity." I'm attracted to the word *sanity*, and wonder about a culture filled with people lacking in soundness of judgement -- which seems at this juncture an apt way to refer to the West -- so extensively influenced, as it is, by an image-rich media.

Heidi. In her entry, Heidi points out that photographs are "altered to what others think is beneficial to the consumer." And, here it is the word *altered* that points to an inherent deception. Heidi says "what images essentially do is break you down and rebuild you the way advertisers want you to be. . . . Image is everything; it can dictate our purchases, our love life, and even our most intimate feelings about ourselves. . . . Image does that to us, it makes us question our self worth" -- and she says failure to present yourself appropriately leads to "rejection." Re-reading Heidi's statements just cited (to see the words in print) causes me to feel alarmed. What are the implications of living/learning under the pedagogy of media and the curriculum of advertising? How can we make ourselves aware of the influence of images? What about others? And children? "Be honest, and true to yourself," Heidi writes as she closes her entry. "If you can do that then images don't matter . . . but no matter what you think of yourself, images will always be there. . . so beware." Heidi suggests that what's needed is for people to re-locate themselves to themselves -- to affirm the ordinariness of their own lives. She calls on an ethic of authenticity -- that people should live up to their own way of being human rather than making up the model of conformity. Yet, as other research participants have outlined, it is increasingly difficult to know ourselves, to be ourselves, to find ourselves in all the clutter, noise, and distraction created from the image-saturated Western culture. So the question remains: How might we gain a renewed sense of centre understood both personally and communally? And, more specifically, what might be the role of education (public and post-secondary, and in particular business programs) in this shared task?

The media are just one aspect of globalization, but research participants have named a characteristic inherent in an age of globalization: What is important is not me or us *here*; what is important is me *somewhere else*. It is the shift in location that brings the issue to life. So, when John says "for me, the ads are just a small part of the problem. Consumers are the problem, and that's why I enjoyed this discussion" I discover a significant pedagogic lesson. When people are able to locate themselves in the issue (and to the extent that they are able to do so) they discover a point of entry into the issue that is meaningful.

Andrea. Andrea adds more thoughts to the discussion, and as with previous topics, I leave topic three by allowing readers to hear the voice of a business student.

> We enjoy this destructive pit to some degree. . . We fantasize about the images. . . . The ads have an effect on us; we might not want so much exploitation, but we are obsessed with the body, our image, and what society finds beautiful. . . or maybe that's just my opinion because I lack a lot of self-confidence, and have a need to fit in, regain my lost youth, and feel like I am part of what society finds attractive and valuable.
>
> . . . Advertisements have become tutors and teachers, playing a role so neglected . . ., and yet we condemn its influence but can't see the fact that we are unfulfilled, and we need to be claimants of our lives, and accept responsibility for our direction. If we let it claim us and lead us, manipulate and control us, we have been irresponsible for our own lives. We yearn for inner fulfilment, as well as looking like the sexy and powerful images we see all around us. . . . We all want the McDonald's [commercial] to be true. We can enjoy the warm, fuzzy feeling while watching TV -- even if we don't get it at home. But, we experienced it. We felt it. And we think we are enriched because of it -- even though it's a placebo for the real thing. We have the

emotion in us -- even if we gained it from an outside source. . . . We can sit and watch TV and feel great about that child who gets to share fries with daddy, but . . . we did not take the initiative to enrich someone with that experience. We just watched it, and felt it. . . . I want to live and make a difference in myself. Life is too wonderful to become the spectator watching the prewritten plot.

. . . We are the ones responsible for our limits of exposure to the images -- but since we live so involved in commercialized society, we have limited our imagination to what the commercial sector feeds us -- and we are hungry for it as we are quite empty inside (shallow and needy). Why have we let it demand so much power over us?

I agree that we are a waiting audience -- waiting to be amused. Do we feel worthwhile doing anything else? Do many people try to find out? We are our own product. Culture incorporated -- Branding and co-branding represents that we need to identify ourselves with something -- so we have a shopping market packed full of images to choose from. Yes, it reduces the imagination.

. . . I know I have a social obligation to watch the news, and keep up on current events, but the media decides which events I am trying to keep up on, and which bias I am to take. They decide which facts I will get to know about, and the frame of reference is their choice. . . I want to fill my life with joy, and meaning and hope -- I can't find that in the news very often.

. . . Sometimes I feel that the media plays God. . . . How can we let the media play God with our minds? We let them transplant our values out and their construed reality in. We let them clone a mass production of people in need of what they sell. They inject us with insecurity and worthlessness, and we buy into the images of becoming whole if we just try to be like the images they promote. We change our bodies, physically massacre what God gave us to become a clone of the fashion industry. . . . We are living in virtual reality. They retouch pictures and we retouch our bodies. They highlight and filter, and we wear masks and pretend we are something we are not. But if we do not participate in this hype, will we fit in?

. . . We want to fill our lives with material goods that society has deemed are the currency of success, but we had to make change ($) out of our hearts to afford it. I can't afford to give what is real inside me to be what society wants to mold me into. I will never be satisfied then, because they make sure that the game always changes, the pieces we hold won't fit the next mold, and that we buy into every notion they feel can manipulate us. Is there room for honesty in the images that are marketed? Do we want to see honesty? Or would that make people take a good look at themselves and see how empty they are? . . . There are surgeon general warning signs on cigarette packages, but there are no psychologist warning signs in advertising: 'Reading this magazine will leave you depleted of self-worth; buying this image will kill your true identity.'

Summary and implications for business education. This topic examined the central role of media and advertising in the West. Adam picks up on a theme raised earlier -- life as played (pretend) rather than life as lived (engaged). Hear him again: "Basically, I see advertising as creating images that create a real fantasy, a great quest for the consumer to follow, to play." His use of play caused my own searching, and I discovered concepts like gambling, behaving carelessly, indifferently, or in a specified way. He suggests that advertising, as an entity that is not real, encourages a likewise not real response -- what Adam refers to as fantasy. Adam highlights a deceptiveness inherent in advertising, and his thoughts took me to Postman (1985) who cites Lippman (1920) reminding us that "there can be no liberty for a community which lacks the means by which to detect lies" (p. 108). And, despite his awareness, Adam says he cannot live without media and advertising, for they constitute the culture he knows and loves. Such is his belief that he says "I would have to kill everything that I know and have ever known." Again, the urgency for media literacy in school and post-secondary curricula becomes obvious. Consider again Budde's (1997) warning: "The exercise of power has shifted over time. While the exercise of power produced exemplars of coercive, often incredibly cruel force . . ., modern institutions gradually produced power strategies that were less overtly coercive, more concerned with moulding behaviors and attitudes, and more concerned with achieving regularity" (citing Foucault, p. 39).

Jenn brings obsession to the fore again -- this notion of being compulsive, preoccupied, and unreasonable. Clearly, students would benefit from curricula and pedagogical strategies that help them re-orient and re-focus.

Hillary comments on the powerful nature of images in media: "If you see it, you will want it," she says. And she comments on the trap of comparing ourselves to models who have "a ton of makeup on, trainers, hair people, expensive clothing." She asks, "[H]ow can we look like something that isn't real?". Yet we do! Like most Westerners, even though she understands the workings of media, she cannot resist the images' sirens calling to her. Postman (1985) establishes that "the problem does not reside in what people watch. The problem is that we watch. The solution must be found in how we watch." He adds that "it may be fairly said that we have yet to learn what television is. And the reason is that there has been no worthwhile discussion, let alone widespread public understanding, of what information is and how it gives direction to a culture." Hillary reaches the same conclusion concerning the news: "You always have to be thinking about what you are seeing because you can't just accept it as truth. You have to evaluate and think it over; you can't trust what you see all the time." In her writing concerning the news, Hillary explores huge concepts like truth, reality, and trust. She supports the idea of including a visual literacy curricula in academic studies. "People need to be aware of what is going on around them, and understand the situation." Hillary's final contribution involves the ways that the ordinariness of all of us pales in comparison to the images we see, and how our response is to create our own images through conforming to whatever look is cool -- through brand name clothing, accessories, and with-it haircuts. Unfortunately, doing so ensures that people never discover their own strengths, gifts, and abilities.

Conrad highlights the paradox of seeking individuality through sameness. He says "the ever-increasing pressure upon people to subscribe to the fictional premise of individuality defined through commercialized ideals and social norms is ludicrously contradictory. The ever-present media . . . continually bombard subscribers with the contradictory message that through conformity and submission participants can attain individuality and freedom." He brings into view a way in which images marginalize through processes that seemingly homogenize. Conrad's thoughts reminded me of Budde (1997) who says "marketing/advertising power . . . does not operate in a 'hypodermic' fashion, implanting ideas and desires into the minds of countless passive individuals. Nor does it assume that people are stupid, easily duped, or incapable of choice. Its dynamic is more closely akin to a seduction than an assault." Budde (1997) cites Foucault in noting that "no single individual or group is 'directing' this power complex, and no class stands 'above' it looking down on another; there is no easily isolated agency to investigate. Indeed, that no one escapes it -- not even the marketers themselves -- makes it appear benign, natural, and/or power-neutral" (p. 42). Conrad's recommendation is to educate the public "to read between the lines."

Heidi reinforces the power of images in media and advertising. She proposes that we all learn far more from the pedagogy of media than any other source. Through reading Heidi's response, I realize that location is key. When people are able to locate themselves in the issue they discover a meaningful point of entry.

Andrea, too, highlights the pedagogic role of media; "Advertisements have become tutors and teachers, playing a role so neglected . . . we condemn its influence but can't see the fact that we are unfulfilled, and need to be claimants of our lives, and accept responsibility for our direction."

Topic Four: Capitalism

The fourth session with research participants examines capitalism. Participants listened to an audio recording of David Korten's presentation entitled *Global Village or Global Pillage? Re-thinking Citizenship in a Corporate World* which was given at the University of Alberta in 1998. Korten is the author of *When Corporations Rule the World* (1995) and *The Post-Corporate World: Life After Capitalism* (1999), and through his work in human development in many third world countries he is able to provide a perspective of an unjust international economic order operating as globalization. What follows is a summary of Korten's speech.

He opens by suggesting that "we live in a world that is being pillaged by the institutions of global capitalism. . . . It is more than just a political issue. Because of the burdens that it places on our environment, the stress that is being placed on our social systems, we have reached a point in human history which the very survival of civilization and perhaps even of our species depends on replacing the rogue institutions of capitalism with institutions supportive of democracy, market economies, and ethical cultures that function and serve the life of community." He supports his claim by saying "for those of us who grew up believing that capitalism is the foundation for democracy, market freedom and the good life, it has been a rude awakening to realize that under capitalism democracy is for sale to the highest bidder, the market is centrally planned by global mega-corporations larger than most countries, the elimination of jobs and livelihoods is rewarded as an economic virtue, and the destruction of nature and life to make money for the already rich is viewed as progress."

Korten compares capitalism to cancer in a human body: "Capitalism's relationship to democracy and to the market economy is much the same as the relationship of a cancer to the body whose life energies it expropriates. Recall that cancer is a pathology that occurs when otherwise healthy cells forget that they are part of the body and begin to pursue their own unlimited growth without regard to the consequences of the whole." And he says globalization has spiritual implications: "Another way of characterizing our situation is that we find ourselves as unwitting participants in an epic contest between money and life for the soul of humanity. . . . The cultural and institutional choices we must now make in favor of life will require changes of a scope and speed unprecedented in human history."

Korten says the root cause of the globalization crisis is two-fold: "A failure of values and a failure of institutions. . . . In our pursuit of money we have given the institutions of money -- banks, investment houses, financial markets, and publicly traded corporations -- the power to rule over life. Recognizing only financial values, accountable only for the replication of money, and wholly unmindful of the needs of life, such institutions are wantonly destroying life to make money. It's a bad bargain." He explains that "our flawed choices result from our nearly universal failure to distinguish between money and real wealth. . . . For example, we use terms money, capital, assets, and wealth interchangeably leaving us with no simple means in the English language to express difference between money, a simple number, and real wealth, which includes such things as trees, food, and labor, fertile land, our buildings, technology -- even love and friendship -- things that sustain our lives and increase our productive output."

Concerning capitalism, Korten says its meaning holds true to when it was first coined in the mid 1800s -- "an economic and social regime in which the ownership and benefits of productive assets are appropriated by the few to the exclusion of the many who through their labor make the assets productive." But, as he says "modern capitalism has taken this concentration of wealth to a truly unconscionable extreme." He refers to the number of billionaires in the world in 1996 (447), and points out that their wealth is "roughly equivalent to the total combined incomes of the poorest half of humanity. . . . As outrageous as such inequality is, the most sinister aspect of modern capitalism is not its concentration of wealth in the hands of a tiny, greedy elite. It is the truly scary fact that it is about an institutional system of autonomous rule by money and for money that functions on auto-pilot beyond the control of any human actor and unresponsive to any human sensibility." He also asserts that capitalism rewards the monopolist and the speculator at the expense of those who do real productive work. Its institutions, by their very nature, breed inequality, exclusion, environmental destruction, social irresponsibility, and economic instability while homogenizing cultures, weakening the institutions of democracy, and eroding the moral and social fabric of society."

Korten illustrates how it is that economic globalization has become the opposite of a market economy which is marked by concepts such as "local, small, enterprise, locally owned, stakeholder owned. . . . Economic exchanges are shaped and controlled by people through the expression of their cultural values which incidentally is a self-reproducing culture created by people --- not by the advertising media." He says "their purchasing decisions, their democratic participating in setting the rules in which the market will function and their ownership of local enterprises as local stakeholders with an interest in the community and its well being are all part of the processes by which the people create an economic system through the market responsive to their needs and values."

Conversely, Korten points out that "global corporations consolidate and concentrate their power through mergers, acquisitions, and strategic alliances beyond the reach of any state. Through this process, economic power becomes formally delinked from concern for any person or any place -- as absentee ownership and the dysfunctions of absentee ownership become institutionalized on a global scale." One example is provided: "Part of this process is the process by which our savings become aggregated in major, large, professionally managed funds -- mutual funds, insurance funds, retirement funds, and so forth -- each managed by a investment manager responsible for maximizing returns on that money. They are not responsible for any social or environmental consequence of that money. They are just supposed to make money." By extension Korten turns to corporations: "Acting as proxy owners of the global corporation whose shares they hold, the fund managers expect the managers of those corporations to take a similarly narrow view of their responsibilities. It sends those managers a powerful message. Earning a fair profit is not enough. . . . The corporate head who succeeds is well rewarded. The average compensation of the head of a U.S. corporation is currently seven and a half million a year. . . . How you as a corporate manager increase profits is not the market's concern." Korten explains that

> commonly, the corporation responds in ways they destroy the most precious of all our wealth. The living capital of the planet and of human societies on which all life and the fabric of life depend. The corporation destroys living capital when it strip-mines forests, fisheries, mineral deposits, aggressively markets toxic chemicals and dumps hazardous wastes. It destroys human capital by maintaining sub-standard working conditions in places like the Mexican Maquiladoras where the corporations employ once vital and productive young women for three to four years until failed eyesight, allergies, kidney problems, and repetitive stress injuries leave them permanently handicapped. The corporation destroys social capital when it breaks up unions, bids down wages, and treats workers as expendable commodities that are inevitable consequences. It destroys institutional capital when it undermines the functions of governments and democracies by buying politicians, weakening environmental health, and labor standards and extracting public subsidies, bail-outs, and tax exemptions which inflate corporate profits while passing the burdens of risk to governments and working people.

Korten says that of the world's largest 100 economies, "51 are economies internal to corporations. Only 49 are national economies. That has an interesting implication. Proponents of capitalism continuously tell us that market economies are more efficient and responsive to consumer needs than are centrally planned economies. . . . The interesting anomaly is that the economy internal to a corporation is not a market economy. It's a centrally planned economy -- centrally planned by corporate managers to maximize financial returns to themselves and to their shareholders." As he says "ironically, we must conclude that the victory for global capitalism is not a victory for the market so much as it is a victory for central planning -- central planning has won. Capitalism has simply shifted the planning of governments which in theory are accountable to all their citizens to corporations which even in theory are only accountable to their shareholders." And, making matters worse, corporate concentration is on the rise. Korten says "in the United States the total value of corporate mergers and acquisitions has increased by nearly 50 percent a year every year, save one, since 1992. . . . Just to give you an idea of the degree of concentration -- in 1995 the combined sales of the world's top 200 corporations equalled 28 percent of the world GDP, yet these corporations employed only 18.8 million people -- which is less than one-third of one percent of the world's population."

Another destructive feature of global capitalism which Korten highlights centres on "the processes on which speculators seek to make money from money without any intervening involvement in productive activity. . . . The scale of the speculation involved is suggested by the fact that each day nearly two trillion dollars change hands on the world's currency markets. It's here we encounter the source of financial instability that has devastated economy after economy from Brazil and

Mexico to Japan, Thailand, Malaysia, Indonesia, South Korea and Russia." Korten points out two situations of note concerning the collapse of third-world economies. The first: "The Wall Street bankers and investment houses that helped create the crisis through their lending and speculation -- inveterate champions of the free market when the profits were rolling in -- responded in a typical capitalist fashion by running to government and the IMF for public bailout." The second point relates to the financial collapse of Russian and Thailand economies: "Both were following policy prescriptions by the IMF -- removing barriers to the free flow of goods and money in and out of the country while maintaining high domestic interest rates. . . Financial collapse becomes inevitable -- all thanks to what the IMF and World Bank tout to the world as sound economic policies."

Participant Responses to Topic Four: Capitalism

Adam. Adam opens his response by saying that "I have come to the conclusion that though we think we are actually helping, the human race is actually hurting itself and every other species on this planet. David Korten even goes as far as saying that 'development as we've known it is damaging, distorting, and unsustainable. It kills. It hurts. It impoverishes. It marginalizes.'" I move to this place of hurting, and contemplate this new uncovering from Adam. Beyond the physical pain common with hurting, I realize greater dimensions at work in Adam's reference: to suffer, to distress, to damage, to harm, to impair, to anguish. These descriptors so easily bring to life the tensions at work in this age of globalization, and the values placed one against another. I admire Adam's intuition concerning the centrality of hurting (of suffering), and re-member how my own life is implicated in others' suffering, how my teaching practice must acknowledge such suffering, and how my own suffering is implicated in my own Western life.

Adam wonders if the world isn't "trying to right the wrongs and fix the errors that were created in the past. . . The world is on a constant path to find wealth, but what must be realized is that not every person in this world can reach the goal of ultimate wealth; some must always suffer in order for the rest to grow." Adam is attuned to the reality of a finite world, and realizes that losers are embedded in winners (or the other way around) -- such is the relationship in a system marked by individuality and competition. As Adam closes, he speculates about how helpful change might occur, and realizes how we are all implicated: "Most importantly this process [of awareness and healing] must begin in every person's back yard."

Margaret. Margaret's comments are personal: "I found the audio-tape very boring. I had a hard time following what the speaker was saying. I think part of the reason for that is that I have never had an interest in politics or economics. I know that I have to learn about all that kind of stuff and that I should be interested in what is going on in the world around me." I am thankful for Margaret's honesty; I need to hear students share these kinds of sentiments at their deepest levels to enable me to respond in helpful ways. So, I dwell in this place of disinterest. The first three topics did not elicit such comments. What is it about this one? -- the one that poses so many startling scenarios. I ponder the disinterest by Westerners about matters that are ultimately so important. What does this situation point to? What is a responsible pedagogical response to such knowing?

Margaret personalizes one of the aspects of living in an age of globalization: lack of civic and political engagement. Her voice also blends with Adam's: His awareness of suffering, and now hers of boredom and disinterest. Such purposeful disassociation calls forth more suffering. Perhaps Margaret has identified a significant hurdle for business education in an era of globalization. Interestingly, Margaret shares a theory she came up with when she was young.

> I decided that money should not exist. If you wanted something, you would have to work for it. There were a lot of things I didn't understand then, but I figured if there was no such thing as money, it would force people to work together. Everyone would have equal opportunity for everything. No one person would get to sit around and have other people make money for them. . . . I know it isn't a realistic concept, but it was just the idea of equality and working together that made it sound good.

My fascination with Margaret's story, initially, is her act of returning to her childhood -- to what is probably one of her first political ruminations. As a young adult in college, she claims to have no interest in things political/economic, yet, as a youngster, she developed complex notions that were both political and economic. Is returning to personally formed beliefs an important act in the learning process? Is it a form of knowing? Why does Margaret have no further personal places to return to concerning her early thinking? To what extent does public education avoid such important topics? Interestingly, later in her journal entry, Margaret says "I still don't really understand what capitalism is all about. I know I've been given definitions but I haven't found one that sticks with me and means something to me." Margaret's entry is vital for me right at this time as I explore pedagogy and curriculum, and as I wonder about teaching business in an age of globalization. In my own pedagogic practice, I have consciously asked students to locate themselves in curricular topics and issues. Margaret's entry *speaks up* about a form of exile -- and considering the topic at hand, the result is a profound type of dispossession. Writing the forward to Freire's *Pedagogy of the Oppressed*, Shaull says "the young perceive that their right to say their own word has been stolen from them, and that few things are more important than the struggle to win it back. . . . There is no such thing as a neutral educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes 'the practice of freedom,' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (p. 16).

Returning to Margaret's entry, with Freire so close by, I am now attracted to her belief formed as a child that "if there was no such thing as money, it would force people to work together." Margaret's use of *force*, of course, directs me to notions of assertion of power and the subsequent role of oppression. And, I see Freire's oppressed-turned-oppressor syndrome play itself in Margaret's rationale: "While programs like welfare are sometimes truly needed, having no money would eliminate those who just won't work and sit around collecting money from government." Freire (1970) helps me situate Margaret's thoughts: "Almost always . . . the oppressed, instead of striving for liberation, tend themselves to become oppressors, or 'sub-oppressors'" (p. 27). He also says that "this is their model of humanity. This phenomenon derives from the fact that the oppressed, at a certain moment of their existential experience, adopt an attitude of 'adhesion' to the oppressor."

My response in Margaret's journal is also informative. I say that "you write as though this is a big problem and one that is grossly abused. It seems quite ideally stereotypic. There are many good reasons for people to temporarily turn to social assistance: disease, disability, ailments, afflictions, disorders, circumstances -- one of which is young women who find themselves pregnant and then responsible for a child while having no skills, education, or training. Working part time at minimum wage won't even cover day-care expenses. . . . Why are we so quick to demean social assistance recipients rather than being grateful for our own good fortune?" What a useless lecture written up and down the margins of Margaret's journal! I reel upon seeing my own playing into the oppressor/oppression cycle, and understand again how and why another kind of pedagogic engagement is necessary.

Conrad. Before engaging in Conrad's entry, I'd like readers to hear his voice:

> Recently I was involved in the most bizarre conversation. The person I was talking with was explaining to me all of the horrific things that multi-national companies do and how they really are the incarnation of the devil himself. As I listened, I glanced at his shoes and his coffee mug. There on both his shoes and his coffee mug were the inscriptions of Nike and Starbucks respectively. I could not help but question this apparent absurd contradiction; how could a person who was so against these corporations support them by buying their products and then advertising for them? The response that I got was equally as absurd as the contradiction -- he said he did not have a choice. The best coffee came from Starbucks, and Nike made the best shoes so he was forced to purchase both.
>
> There seems to be a similar sentiment in the world of investing; many people speak against large corporations and just happen to be part owners of them. Many people are able to convince themselves that there is a separation between receiving a dividend reward and actually contributing to the problem. There is an idea that is prevalent in our society that irresponsible global

> capitalism can only be combated by an increase in government intervention. Increased government intervention does not make the business more democratic: It simply shifts the centre of power. Politicians are not necessarily any more ethical than corporation CEOs.
>
> The way that we can begin to combat the powers of the multi-national corporations is by taking responsibility for corporations' success. . . . As I have said before, money is nothing more than power. If we do not buy a product the business will suffer. If we choose to buy a locally produced product our local producer will prosper. It is important that we never give power to someone who will use it in a way that goes against our beliefs.

Conrad is particularly attuned to our own participation and endorsement of the very institutions of which we are often critical. And, then by extension, he points to the democratic role of which we are all also involved. He points to another form of disassociation, this condition already brought to life by Margaret. Is it a condition of living in an age of globalization whereby we all believe ourselves to be impotent and removed, disconnected and uninvolved? How did we get to this place of ultimate paradox -- this place of contributing to something we disagree with while at the same time being unaware of our very contribution? Asking the question as I have makes me think about *dwelling*, and in the context of dwelling, the question becomes one of how it is that we can dwell in a place without recognizing our dwelling there? Or is it that our dwelling place has become so dominated by commercial discourse that we are unaware of its presence and influence on us? Is it that the cross-fertilization of media-induced popular culture and consumerism have moved us to a vacuous place of dwelling? I remember Twitchell's (1996) notion of Adcult -- a description that Western culture "is carried on through the boom-box noise and strobe lights of commercialism. Much of what we share, and what we know, and even what we treasure is carried to us each second in a plasma of electrons, pixels, and ink created by multinational agencies dedicated to attracting our attention for entirely nonaltruistic reasons" (p. 1). In discussing Adcult's role as a social force directing a pattern of consciousness, Twitchell says "advertising is not part of the dominant culture. It is the dominant culture. We have come to trust what it says not necessarily about goods but about itself" (p. 230).

Why would we not see the integration of our lives with the various strands of life to which we connect ourselves? Why do we feel so independent, unconnected, and unrelated? My questions point me to a type of dis-integration, and dis-integration points inevitably to suffering. Again, what is a pedagogical response to recognizing the extensiveness of such a condition of Western life in my students? For me, Conrad's narrative situates itself on a pedagogic landscape. It calls forth in me a pedagogy of caring -- of breaking the trance, exposing deception, revealing the soul.

Just this week in *Maclean*'s magazine (April 8, 2002), pollster Allan Gregg writes about Conrad's theme: "Any poll I might care to conduct would find that Canadians, virtually to a person, say they want homelessness eradicated, the environment protected and disparities between the richest and poorest reduced. . . . If this is the kind of society the public truly wants, why is there no hue and cry over the persistence and deepening of these problems?" (p. 46). He says "the answer, it appears, lies in a disconnect that has developed between those things we value and the world we are prepared to tolerate. . . . This analysis leads to a disturbing conclusion: that the electorate believes what government does has little bearing on its lives or impact on its communities" (p. 46). As he notes, "from there, it is a small step until we stop even asking what kind of community we want and value. In the end, we cascade toward a society of meaninglessness." Conrad highlights that people have lost sight of the ways in which their own actions contribute to situations of which they disapprove. Gregg highlights that the same people see themselves separated from government -- hence his headline of "Wake up, Canada: A reminder that government is 'us' and not 'them.'" And he asserts that "this is the by-product of a society that has disconnected itself from public life. When we cease to see government actions as either good or bad, we no longer give any consideration to how society might be and, instead, come to accept society simply as it is" (p. 47). And, he explains that "the absence of moral discourse or ethical considerations as a central part of governing leaves both citizens and government without a compass or creed that defines a nation" -- a situation that "gives the state the authority to do evil, as well as good" (p. 47). And he says that "no matter how some may try to persuade us otherwise, the state has power."

Conrad says "money is power" (or, individuals have power through their money) -- that "the way we can begin to combat the powers of multi-national corporations is by taking responsibility for corporations' success." And Gregg says "the state has power" (p. 47) -- that "the state and government are not 'them,' they are 'us.' When we lose sight of or choose to ignore this fundamental tenet . . . we lose, in effect, a free and democratic society." Through a discourse of powerlessness, both bring to bear how private autonomy enacted as a form of withdrawal is itself a form of complicity -- one that encourages greater power elsewhere -- and not necessarily benign. In his essay "Moral identity and private autonomy," Rorty (in *Michel Foucault Philosopher, 1992*) says "one's deepest identity is the one which binds one to one's fellow humans, that there is something common to all men, and that getting in touch with this common element is getting in touch with one's self" (p. 330). In other words, "the Roman intellectual's goal of self-overcoming and self-invention seems to me a good model for an individual human being, but a very bad model for society. . . . The point of a liberal society is not to invent or create anything, but simply to make it as easy as possible for people to achieve their widely different private ends without hurting each other" (p. 331). As he notes, "only if one refuses to divide the public from the private realm will one dream of a society which has 'gone beyond mere social democracy.'" Dwelling, as I have, in this place Conrad invited me to, I am able to position the conversation on a terrain of globalization, as described by Dreyfus (1992) in discussing both Heidegger and Foucault's contemporary understanding of being/power: "In spite of the appearance that we have passed through several epochs, since the classical age, our modern Western practices exhibit an underlying continuous directionality, a 'destining' (Heidegger), a 'strategy without a strategist' (Foucault)" (p. 89). Heidegger and Foucault agree that this directionality of our practices has reached a final phase in this century. "In the way it now regulates our most important practices, its underlying direction has become clear" (p. 89, in *Michel Foucault Philosopher*). Dreyfus (1992) explains that "our culture is facing the greatest danger in its history, for, while previous clearings [Lichtung] were static and partial, leaving a certain leeway for the way things and human beings could show up and be encountered, our current understanding is progressively taking over every aspect of the natural and social world" (p. 89). Lastly, he notes that "unlike the hierarchical, top-down order of the medieval understanding of Being and of monarchical power, which was centralized but not extended to all details of the world, the modern understanding of Being/Power is bottom-up, levelling and totalizing. Heidegger emphasises the totalisation in his phrase 'total mobilisation,'while Foucault includes both totalising and levelling in referring to 'normalisation'" (p. 89).

Heidi. In relation to the comments from Dreyfus, the opening words from Heidi's journal seem particularly appropriate: "When did these corporations sneak up on the consumer? How did we not see a pattern sooner, and why is what choices a company makes not public knowledge? . . . It feels like all of a sudden corporations are now taking over the little guy. In actuality, corporations have been getting rid of the little guy for many years now." Later, she says, "we tend to be sheep, and with corporations controlling everything, soon enough they control our buying actions." Heidi's thoughts reveal her awakening to her own being in the world -- one marked by corporate presence. Interestingly, her attention turns personal: "I worry about the future, and feel sad for my son. . . . Money, money, money. That controls people. Is that what it's about? . . . Our appetite for product has grown. In a sense our desire to obtain and consume products has made us fat, and we will have a harder time taking the weight off -- so to speak -- to stop buying. Like that will ever happen!" Heidi worries about her own future. But, she feels sad for her son and his future. Her use of verbs (worries, feels sad) points to the overwhelming defeat she accepts when faced with the reality of her own and her son's living in an age of globalization. Elsewhere, Heidi asks, "[W]ho would help us? More importantly, why would anybody help us?" I wonder why she doesn't ask others: What could help us? How could we help ourselves? How could we help our children? I re-read her entry, and my response in her journal: "Remembering that money is just one form of wealth, there are probably many nations that have much to offer. Recently, I heard a series on the CBC that highlighted people whose response to surviving cancer was that they were exceedingly thankful to have had cancer because it helped them get their priorities and values right. Maybe cancer patients could help us. Maybe impoverished third world people can help us. Maybe First Nations people among us could help -- after all, they've survived an earlier form of what we're all now experiencing."

I ponder this place of defeat inspired by Heidi. And dwelling there, sharing her sense of defeat, I discover dimensions of defeat beyond those of loss: "To annul or make void; a coming to naught; frustration; to undo, destroy" (*Houghton Mifflin Canadian Dictionary*). It strikes me that this list generated just now has already been enacted world-wide under the globalization rubric. Re-reading the list again causes a part of me to accept Heidi's defeat, and then my own, but another part (perhaps my pedagogic self) rejects defeat. There is much that can be done. Life continues. There are students in classrooms. There is much to be learned -- to be lived.

Heidi may declare defeat, but, in a good way, she contradicts herself. In a later passage, she says "we need global awareness on social issues. Issues like the environment, the population, things that affect us all. . . . I also agree that there should be more regulations that are 'sensible and effective' for corporations. For centuries . . . the rich have been benefiting off the poor. When will it stop? . . . Society has to re-learn life -- to accept and take responsibility for our actions." Here, I sense hope. Given just the introductory nature of Heidi's exposure to living in an age of globalization, she has many good suggestions: awareness, regulations, re-learning, responsibility. I am fascinated by Heidi's call for Western society to "re-learn life." It bespeaks wisdom. Interestingly, she doesn't say that we need to *learn* how to live. Rather, she says we need to re-learn, and in saying so, she indicates that we once knew how to live -- perhaps as children, perhaps as an earlier form of people living together. Beyond this first notion, I marvel at the pedagogic role included in her comment. As crazy as it seems for a doctoral student in an Education faculty, I look to a definition of *learn*: to gain knowledge or comprehension through experience or study; to fix in the mind or memory; to become informed; demonstrating profound knowledge (*Houghton Mifflin Canadian Dictionary)*. The exercise of doing so is instructive for me. I am reminded of the role of experience in the learning process, of the role of memory (as in the fact of being re-membered), of the role of becoming informed (rather than reciting facts), of the expectation to demonstrate knowledge.

Heidi closes by saying "it's unfortunate and disheartening that the common person does not know anything about this stuff. Working as a bartender, waitress, and front desk attendant, I was oblivious to the world around me." She says that upon hearing and processing the information from Korten, she was first "interested" and then "mortified" -- which she believes "the common person" would also experience. Heidi points to the *perfect crime* dimension of globalization -- that the general population would be so unaware of the conditions marking their dwelling in the world as to be fully "oblivious." And, she points, ultimately, to great hope -- that if the "common person" were able to receive the type of information she has recently received, a type of deep understanding would result. For me, Heidi delivers good news. She confirms for me the necessary and appropriate role of pedagogy in an age of globalization.

Cameron. Cameron opens with a comment that I believe to be instructive. He says "the thoughts and views of the speaker were very well described and explored, but he was speaking as if he were reading right off a piece of paper and he was speaking in a monotone voice. It was very unappealing. . . . If the speaker had spoken with a little more enthusiasm and finesse, it would have been a little more exciting." Again, I appreciate such a candid response. But as I dwell in this space of *boring*, having so recently dwelled so intensely in a space of disassociation, I can accept the statement that someone might find a presentation boring. But, I wonder if there isn't something else not being said -- though its presence seems oppressively nearby. The *unsaid* seems to embody entertainment and distraction. It has to do with Westerners wanting to be entertained all the time -- as if life is nothing but candy floss and circus rides -- which are fun once every few years but become pretty shallow, and themselves boring, if consumed on a daily basis. How is it that we have been conditioned to prefer distraction -- to see value only in entertainment?

Interestingly, the wisdom traditions of ancient religions all encourage followers to seek deep periods of meditation, prayer, and silence. Interestingly, too, the ancient spiritual traditions warn of the very things Westerners are seduced by -- seductions of eloquence as Postman says in an earlier session with participants, and, what he explains so well in his book *Amusing Ourselves to Death.* Perhaps it is appropriate, here, to turn to Postman's sage warnings: "All public discourse increasingly takes the form of entertainment. Our politics, religion, news, athletics, education and commerce have been transformed into congenial adjuncts of show business, largely without protest or even without much popular notice. The result is that we are a people on the verge of amusing ourselves to death" (p. 4). He says "a great media-metaphor shift has taken place, . . . with the result that the content of much of our public discourse has become dangerous nonsense. . . . It has become shrivelled and absurd" (p. 16). Hear his wisdom in the following comment: "Entertainment is the supra-ideology of all discourse on television. No matter what is depicted or from what point of view, the overarching presumption is that it is there for our amusement and pleasure. . . The problem is not that television presents us with entertaining subject matter but that all subject matter is presented as entertaining, which is another issue altogether" (p. 87). His wisdom is found in the following passage too: "Tyrants of all varieties have always known about the value of providing the masses with amusements as a means of pacifying discontent. But most of them could not have even hoped for a situation in which the masses would ignore that which does not amuse" (p. 141), despite the huge personal and collective consequences of doing so.

Here, Postman is pointing to the way Westerners censor themselves by willingly disengaging from meaningful, essential discourse. It seems Westerners have been so fixated on communism-as-enemy that they have ruled out any other possibility -- including the one Cameron brings attention to. It is the one Huxley prophesied about -- which makes it all that much more annoying since we can't claim we were ambushed. Postman explains it well: "What Huxley teaches is that in the age of advanced technology, spiritual devastation is more likely to come from an enemy with a smiling face than from one whose countenance exudes suspicion and hate. In the Huxleyan prophecy . . . there is no need for wardens or gates or Ministries of Truth. When a population becomes distracted by trivia, when cultural life is redefined as a perpetual round of entertainment, when serious public conversation becomes a form of baby-talk, when, in short, a people become an audience and their public business a vaudeville act, then a nation finds itself at risk; culture-death is a clear possibility" (pp. 155-156). Lastly, Postman points out that "what is happening in America is not the design of an articulated ideology. No *Mein Kampf* or *Communist Manifesto* announced its coming. . . . But it is an ideology nonetheless, for it imposes a way of life, a set of relations among people and ideas, about which there has been no consensus, no discussion and no opposition. Only compliance" (p. 157).

Returning to Cameron's comment, and Korten's presentation, I shift to a place of wisdom. It seems wisdom isn't easy to find in popular media; it's not readily accessible in entertainment and amusement. It seems to hide itself, causing those people interested to seek it out. So here is Korten, saying the words and giving the important news. But not all the research participants are able to hear his news. Cameron, and previously Margaret, has expressed disinterest. Again, I feel as though I should express my gratitude for their response, because it has brought me to a fruitful place. In many ways, their situation is the situation of all Western students -- and hence their educators too. However, because the situation appears difficult, or even impossible, does not warrant lack of pedagogic engagement. If anything, it makes the need for a new way of proceeding all the more urgent.

Hillary. Hillary provides a crack in the bedrock of boredom so importantly raised by Cameron. She says "I am enjoying discussing these topics in a way I have never considered them. Even if the speaker is kind of boring, he still has some valid points and raises a lot of disturbing facts. And everyone needs to think about them and formulate an opinion, or relate it to something in their own lives. I am learning a lot [from being in the study], and I like being here at school." Hillary provides a way forward: Educators can help students ski on the *it's-not-interesting* beginner slope, and then catch the quad chair up to the *attention-to-what's-important* mountain top. Up there, a different, panoramic perspective is available -- from encountering "disturbing facts," "thinking about them," "formulating an opinion," and "relat[ing] it to something in their lives."

Elsewhere, Hillary says "I have never really considered that capitalism is not what it seems -- that it isn't really a free market. . . I don't consider my day-to-day life to be involved with global capitalism, even though it may very well be. . . . If people are happy with how things are right now, and don't know the difference, is it really a big problem? I feel very blah about this issue, even though I know I shouldn't. And that is probably how a lot of people feel. That probably is the problem." Assuming that Korten's message carries knowledge and wisdom, it's interesting how it is that matters of great importance never make it to our personal radar screens -- that we don't encounter them in public schooling; we don't talk about them with family or friends; we don't engage them at church; we don't engage them from within community organizations; we don't read-all-about-it from well educated journalists. Why don't journalists write relentlessly about such central matters in pursuing and fulfilling their democratic and first-amendment freedom of the press? So, I'm fascinated by Hillary's "feel[ing] very blah about this issue" and then her own realizing her own disinterest is "probably the problem." Even though Hillary enjoys the session topics, their revealing "disturbing facts," their pointing to a need to "formulate an opinion" and "relate it" to personal life, she admits to feeling "blah" about the topic. But, at the same time, she realizes her reaction is "the problem." As has been articulated in a previous session, Hillary recognizes on a cognitive level the sirens holding sway over the entirety of her life but is, at the same time, unable just now to break free.

Michael. Michael opens his entry by paraphrasing a comment from Korten: "We have created a global culture that values money and materialism more than life itself." Then he makes a value statement: "The idea of human beings conducting their lives in ways that are immoral, ways that one day will cause the end to mankind [sic], is rather scary." He then wonders why the world religions haven't been able to influence life more positively: "In different religions there is so much focus on how people should act and behave, yet they are rather unaware of their actions." He has noticed a lack of alignment between espoused faith and lived life -- what Polanyi, Weber, Cox, and Loy express as the transformation to a market-as-God. Michael wonders how it is that so many people claim to adhere to a religion, but their "every day actions" do not reflect their faith. Michael calls the situation "a primitive example of survival of the fittest. . . . However it is no longer survival of the fittest because it is no longer a fair fight for the under-privileged." So, by extension, Michael says that the reason for any of the outrageous situations outlined by Korten is so that the wealthy can become much wealthier. Michael suggests a new index of wealth -- one where "the idea of economic wealth within a country depends on the [lowest possible] percentage of unemployment." As he explains, "I don't think people making minimum wage who get laid off every time there is a recession think our capitalist system is that great." Michael has indirectly commented on the continued use of the official economic statistics found in the Gross Domestic Product (GDP) to measure economic progress despite its enormous shortcomings such as excluding the value of the environment, natural resources, and volunteer roles such as homekeeping women. Anielski (1998) suggests that even though the GDP provides a certain kind of evidence, "there is a sense . . . that our environment is being polluted, our forests depleted and our oil extracted at unsustainable rates" (p. 200). Some economists (Waring, Daly, Repetto, and Cobb) have designed alternative economic measures, like Michael's, known as a Genuine Progress Indicator (GPI) which "incorporate the negative costs of environmental degradation, crime, loss of leisure time and the loss of quality of life issues that can be quantified" (p. 202). Michael agrees with what he has heard from Korten, saying Korten is "right on the mark."

In describing his response to what he has heard, and subsequently thought about, Michael cites Korten from the presentation he heard: "'For those of us who grew up believing that capitalism is the foundation for democracy, market freedom and the good life, it has been a rude kind of awakening to realize that under capitalism, democracy is for sale to the highest bidder, the market is centrally planned by global mega-corporations larger than most countries, the elimination of jobs and livelihoods is rewarded as an economic virtue, and the destruction of nature and life to make money for the already rich is considered progress.'" The situation leaves Michael overwhelmed. He says "I really do not see how we can change that. It is a shame that there are millions of people in North America who are economically challenged, but they are for a reason; and like any other country's poorer citizens, it is a shame." In this last sentence, Michael begins and ends with the phrase "it is a shame." I contemplate the beginning and the ending, the alpha and omega of Western life expressed by Korten, and then re-turn to *shame* -- this word marked as it is by a painful emotion caused by a strong sense of guilt, or disgrace that brings dishonor or condemnation. There are plenty of reasons for Michael to identify shame in his response. It has become his burden, and it is one that I share, and perhaps you do too. Before moving on, I wonder what to do with Michael's statement about people living in poverty: "...they are for a reason." I don't hear him saying it is the fault of those people who are destitute for their condition, but that they are so for the rest of us. Perhaps this is a spiritual matter, and if so there are spiritual implications to ignoring their presence. Perhaps it is a human matter, and if so there are implications to our soul in ignoring them.

Kingwell (1998) turns to Plato in reminding readers that injustice is "not so much a political condition as a psychological one, in which a soul is in conflict with itself. . . . The result is a form of sickness that makes all actions and choices empty" (p. 232). Through his generative sharing, Michael brings me to a place of reconciliation. He suggests that what's needed is a pedagogy of reconciling -- of re-establishment and re-solvement. Michael's struggle, on one level, is one of location. As he shifts toward Korten, (remember Michael saying Korten is "right on the mark") he struggles with the relation between his person and his place. Is the congruence of person and place necessary for reconciliation? Here, Brownsberger (1995) is helpful for me. He says "in the process of making the place part of our person and our person part of the place, we become organized and focused and begin to discover meaning and purpose -- we begin our journeys" (p. 667, in *On Moral Business*). I wonder about the consequences of the opposite condition -- of ignoring the relationship of persons and places, of people and their contributions to ideologies markedly different than their person values. Again, Brownsberger is instructive: "If people are to be responsible they must have access, knowledge, alternatives, choices, resources with which to implement those choices, standards against which to measure the outcome -- and one more: the commitment of others. . . . To be responsible is to be enabled to exert one's power, to be enabled to act, to perform, to produce in ways consistent with and knowledgeable of what is going on" (p. 670). Without intending to, Brownsberger seamlessly moves the conversation onto pedagogic terrain --- such is the relationship of pedagogy and life. I re-read his latter statement with a few substitutions: If students are to be educated they must have "access, knowledge, alternatives, choices, resources . . . the commitment" of educators. "To be educated is to be enabled to exert one's power, to be enabled to act, to perform, to produce in ways consistent with and knowledgeable of what is going on."

Michael directs me toward hope. I realize that exposure to issues, and subsequent confrontation of and wrestling with such issues, provides the way forward. I realize, too, that avoiding knowledge and avoiding the problematic does not. Interestingly, Brownsberger also says, "responsibility is a relational notion: It is reciprocal -- I create the conditions for you, you create the conditions for me" (p. 671). Only now can I make adequate sense of Michael's statement that "there are many influences for why they are poor, but we cannot blame the rich just because they are successful." Given so, and given the relational nature of the relationship, we also cannot blame the poor because they are not rich. The act of placing blame is not helpful, but the act of situating ourselves on the terrain of both (and recognizing our inseparable relationship/responsibility) seems particularly helpful.

Nadia. First, I'd like readers to hear Nadia's voice through a few selected passages from her journal entry.

> Our economy revolves around the interest rates of banks and inflation prices of products. We have no control over what happens in this market, and all we

> can do is sit back and accept whatever changes may occur.
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> What is more important -- our money or our lives? I think people these days are so caught up in the 'material world' that they attribute more value to money than their lives. The sad result of this causes failed marriages, depression, and bankruptcy. Money does not create wealth, and money will not bring happiness.
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> ...Powerful people who have lots of money and resources will always rule the world. They will dominate society and use the power they have to acquire more power and wealth and leave the rest of us scrambling in the dirt.
>
> ...We need to re-create a value system into our lives and not concern ourselves so much with the monetary issues. We have lost the idea of money being a means of exchange and focused on it as being a means to buy more and make more. This ideology corrupts our minds and makes us focus on one main goal in life: money, money, money. . . . We must be strong and break free of these attitudes that contribute to so much of our lifestyles and decisions. Although this might not be easy, we need to try to make it work if we ever want to break free.
>
> ...I can honestly say that I have not given the idea of globalization and capitalist economies much thought. I realize that I was taught the concept of capitalist economies in high school social studies but I thought that it was only in the past. Was I ever ignorant! I did not think that it might be happening in our society today. It seems more subtle now. . . I have to get myself more educated on what is happening to the economy around me.

Several strands show themselves in Nadia's entry. The first involves her sense of powerlessness. Consider her comment that "we have no control over what happens in this market, and all we can do is sit back and accept whatever changes may occur." As well, she says "powerful people who have lots of money and resources will always rule the world. They will dominate society and use the power they have to acquire more power and wealth and leave the rest of us scrambling in the dirt." I realize that part of Nadia's powerlessness might be related to an inadequate experience with previously encountered school curriculum -- in both public and post-secondary realms. Today, again, I am appreciative of Nadia's honest reflection in her journal because it reminds me of the urgency with which educators must seek a new way of engaging students. Increasingly, matters previously considered inalienable, such as the very democracy and freedom so long taken for granted by all of us in the West, are being eroded and weakened.

The second theme that emerges in Nadia's entry revolves around the way that money has led Westerners astray: "What is more important? Our money or our lives? I think people these days are so caught up in the 'material world' that they attribute more value to money than their lives. . . . We have lost the idea of money being a means of exchange and focused on it as being a means to buy more and make more." In making the assertions she does, Nadia integrates content from previous sessions. For me, her ability to do so indicates a making-sense of the issues -- an engagement in learning that she has admitted has alluded her in the past. Indeed, it is this engagement that leads me to a third strand in her journal entry: Empowerment. Even though she opens by declaring a kind of powerlessness, Nadia gains confidence as she gains an appreciation of her own learning. Listen to her here: "We must be strong and break free of these attitudes that contribute to so much of our lifestyles and decisions. Although this might not be easy, we need to try to make it work if we ever want to break free." Not surprisingly, as she closes, Nadia shifts from the generic *we* she maintains throughout her entry to the personal *I*. Her ability to locate herself within the content of Korten's presentation provides immediate and measured conviction and courage: "I have to get myself more educated on what is happening to the economy around me."

Clara. Clara makes one statement that I believe is unusually perceptive and particularly revealing: "I think that we all value money more than anything else in the world; it is a fact that needs to be accepted." I hear her saying that we should acknowledge the worship of money as a central Western value -- that since it so obviously is, let's declare it so instead of living out any number of lies in our collective and individual lives. Perhaps making the declaration as Clara suggests might encourage discussion and searching, prioritizing and reordering. For some, it might provide the rupture needed to better align personal actions and deeds with espoused beliefs. She explains that "I look at what my boyfriend and I talk about -- that big house in the country, brand new vehicles, boats and ski-doos. We think that if we have all of those goods we will be happy. That is what we are working toward, our dream of money and recreational items." Korten (1999) sheds some light on Clara's assessment of Western life -- what she calls "a fact that needs to be accepted." He comments that "the song of money calls us to experience life through the pursuit of material diversions -- all so real, so attractive, and so immediate. . . . But to follow money's song we must make money our measure of value and progress. Once we yield to its temptation, its imperatives become our imperatives" (p. 36). He adds that "we find ourselves fulfilling the prophecy of death. But the Siren soothes our fears: 'My way is natural, right, inevitable. The pain will soon be over -- and from here there is no return.'" As he notes, "we yearn to believe the promises, even to give ourselves completely to . . . [its] service, in an effort to banish from awareness the glimmering of a terrible truth: the Siren who hides . . . [its] true nature behind a false cloak of democracy and market freedom has laid claim to our soul and is feeding on our flesh. . . . [Its] name is capitalism" (p. 36).

I appreciate the honesty so easily evident in Clara's comment. How could my pedagogical practice hope to be relevant without hearing this truism of young adults in my pedagogic care? How could I proceed without re-membering Clara's oracle every day as I enter class -- as I plan the pedagogic tasks and materials so essential to my daily work? But is there not a way in business education to address Korten's "glimmering of a terrible truth?" After all, this age of globalization has provided events, transformations, writers, and new understanding unique in history. Are we in business education not responsible to prepare students for these new circumstances, interestingly, in a new century? If so, I wonder what curricular/pedagogic adaptations would be helpful.

Beverly. As I close this section, again in holding to the pattern established in the past sections, I'd like to end with the voice from a research participant. What follows is selections from her journal.

> I'm not opposed to trade. I am opposed to ignorant trade. We need full access to information in order to make informed decisions. . . 'The market is centrally planned by global corporations.' Again, I hadn't thought of that, but it's right. So capitalism has shifted planning from governments to corporations. Wouldn't it shock people to hear that the centrally planned economy won out!
>
> ...It is a paradigm shift. We need to throw out the shift that happened in the last couple of generations. We need to value community and connectedness and recognize that paper does not offer security.
>
> It is scary to realize that we're becoming more dependent on money to acquire our basic needs. I'm determined to take back my 'power to decide'. . . . I've never thought to avoid money completely. Money is a tool, not a being, and I'll use it for trade, and for communicating my wishes to others. I have that right.
>
> ...'Efficient market function depends on both regulation and on national borders.' That's what groups like the National Farmers Union have always

said. It's good to hear it in a single sentence.

[Our economics instructor] was explaining to us that economics doesn't include values or morals. He says that falls in another field (which one I don't know!). I disagreed. Businesses are made up of people. People have values. It can be corporate managers, owners, or stakeholders. To suggest that values don't come into play when information is available is to ignore the role of boycotts, ethical funds, etc. The problems occur when people don't have access to the information. Ignorance makes values irrelevant, but that is not an integral part of our system.

Living capital: natural resources. Human capital: people. Social capital: communities. Institutional capital: governments.

... Trade agreements give stateless corporations automatic rights of citizenship everywhere without the obligations. They can take governments to court when individuals don't even have that right. Thank God for the Council of Canadians fight against the MAI.

... The myth that the market turns personal greed into a public good. Isn't that so right! What a myth to perpetuate.

Adam Smith is always used to back capitalism. It's like using Jesus to defend separation of church and state. If you really look at what they both said, it's nothing of the sort. Adam Smith is considered the father of economics. I think this is odd to suggest -- it's as if no one traded before his time.

So, how do we eliminate the legal fiction that a corporation is a legal person, eliminate corporate welfare, and eliminate absentee ownership? How do we regulate international money flows? Our goal should be to eliminate virtually all international flows of money not related to the purchase of goods and services? What about attacking the concept of legal tender? Currency, itself, has no value and should not be legally required to be accepted.

... I am worried about the homogenization of cultures. We are indeed losing accountability and control. Globalization: How do we promote [thinking about] it? How do we encourage a sense of global community when people don't understand the concept of local community? We can't fight an enemy in organizations or people. The enemy is not even a thought, since open discussion and debate is necessary. The enemy is something as illusive as a mindset or the concept of ignorance.

...I think there are two groups working on this. One is computerized. The other is not. The computerized group uses the Internet to connect worldwide and share information and connections. It's fairly new (last five years). The other group is much older. It has a much stronger basis of thought and reasoning, even though it's been less successful in a visible way. The computer group is responsible for getting people to Seattle and Quebec. They've gotten information on Chiapas and East Timor and Yugoslavia out to the world. Hopefully they will connect with the other group so they'll have staying power and not simply end up as a fad.

The other group includes the World Council of Churches, the union movements, grassroots farm groups, and social justice groups. . . . We need to network between these groups because computers have given us a medium of global communication of issues that radio and TV and papers don't, but we must not stop there because society is not universally computerized.

I think the 'powder keg' is closer than Indonesia and Malasia. Just see what happens in Quebec City. We have a lot of disempowered people right here [in Canada] who are going to get their voices very soon...

Opting out or opting in? I wish that agriculture could be a career option for my generation in the same way that it was for my parents and grandparents. Some people believe that this is still the case. There are two different reasons that they may say this. Some would look at the agri-business industry, with its large farms and corporate involvement, and say that farming is still viable as an occupation for the people who choose it. I disagree with this view because this model has lost the connection to community and land stewardship that used to be very much a part of farming. The other argument is that I could, if I wanted, still have the oneness with the land and community. All I need is to 'opt out,' and become, in essence, a hippy. This argument again misses the point, because what I want to do is not 'opt out' but 'opt in,' with all of the social responsibilities and connectedness that used to be a part of being a farmer.

In the past, farmers were recognized for their contribution to society. People knew that food producers were integral to the economy and to community sustainability. People thought of the prairies as the 'breadbasket of the world.' Now, in order to follow in my parents' footsteps, I must choose to 'opt out.' My society suggests that I am not contributing. They look at farmers as bums, especially family farmers who value husbandry and land stewardship over exploitation and profit. In order for me to farm, I have to be eccentric. I can not rely on the availability of technical support from my governments' agriculture and research departments. I can't count on my neighbors helping out with a barn rasing.

In order for me to farm in a conscientious manner and maintain my sanity, I have to separate myself from mainstream society. I have to cultivate a small community around me who share my values and their expectations of me. I will probably do this for myself, but I lament the loss of this concept and will do what I can to get people thinking about this.

Wealth is things of value. Wealth can be possessions, skills, knowledge, contacts, or viewpoints. Wealth can be measured many ways. The most common way our society measures wealth is in dollars. Profit is usually a measure of the dollars that one can extract from the system.

Rather, I would try to measure wealth in other terms; for example, based on the hierarchy of needs. If I have filled my basic needs and am trying to fill higher needs, it makes sense that I am wealthier than someone who can't think about higher needs.

If there were a measure of happiness and contentment, I'd want to use it as a measure of wealth. Indicators such as suicide and addiction rates might show levels of poverty. Measures of hope, optimism, and ambition would show wealth

Wealth to me is security. If I know I am safe, I am wealthier than if I have money but am afraid for the future. If I am confident and have food, shelter, and rewarding activities, I am wealthy. I am poor if I am afraid that I won't have enough to eat, that I can't move freely in my community, that I have no future. Power is the ability to build wealth. If I have power to change my circumstances for the better, I can become wealthier.

Material wealth: Concrete goods
Physical wealth: Health and fitness
Intellectual wealth: Knowledge
Emotional wealth: Ability to revel in life's experiences
Spiritual wealth: Purpose, hope.

. . . As the future generation, youth have a greater stake in the decision that society makes today since they will have longer to live with the consequences. One only needs to look at recent events in Quebec City, Seattle, and Genoa (among others), to see youth anger at being sidelined and at efforts to be included ignored.

Young Albertans are constantly faced with the challenge of money. As students, minors, and people just entering the workforce, young people rarely have the kind of buying power that most people think of as discretionary spending. In a world that increasingly values money, the challenge is to use the resources available in lieu of money to have our voice. It is particularly important that young people in our province have an effective voice in our society because they have the greatest stake in the quality of the future. The condition of the climate, natural resources, social structures, and political dynamics will all severely impact young Albertans more than their elders.

The most basic building block of youth power is critical thinking. The word 'why?' has been very much denigrated in our society. . . . We need to reintroduce the fact that questions are instrumental to learning, and that society will be better off if we are surrounded by people voicing questions rather than staying silent. The idea that adults know, and so we don't need to ask, is very quickly disproved once they are asked to answer the questions. So, what should we do?

Read the newspaper. Listen to the news. Talk to friends about current events. Ask your friends. Ask your teachers. Ask your parents. Ask the librarian. Ask everyone and anyone. Ask until you get an answer that satisfies you. Join your library and read books and periodicals. Share books with friends. Attend public lectures and conferences. Take a class on it. Make sure

> to keep an eye out for posters of interesting events that are happening soon. Get some friends together and go check them out.
>
> Once the questions have been asked and the answers collected, the next step is to analyze the information. Here, youth (and others) need to discuss the information gathered. How do the answers fit into a broader picture? Can they be made to fit? Is more information needed? If so, it is time for more questions.
>
> Now the challenge is how to act on this information. While youth are often discouraged from doing this by media messages of disempowerment, there are in fact a great number of ways at their disposal. . . . This topic . . . touches on many areas including the role of government, the welfare state, world views, human nature, the role of currency, human rights, and civic responsibilities. It can be very daunting to approach. It gets close to some long-held and firmly-entrenched assumptions on which our society has based itself. The challenge for youth is to find a way to question some of these assumptions to see where they come from without becoming a threat. It is a challenge to society to acknowledge and accept these questions as valid and worthy of debate. Yet, it is possible.

Summary and implications for business education. This fourth topic opens with a summary of David Korten's presentation concerning the new face of capitalism in an era of globalization, and then moves to the responses of ten research participants. Adam addresses three themes: hurting/suffering, winners/losers, and the ways in which we are all implicated in what is transpiring. Concerning his focus on hurting, he says "the human race is actually hurting itself and every other species on this planet." Korten adds that "development as we've known it is damaging, distorting, and unsustainable. It kills. . . It impoverishes. It marginalizes." This is sobering discourse. It is discourse that must be found in business curricula. Second, Adam addresses the winners-losers nexus. Under the globalization rubric, he notes that "not every person in this world can reach the goal of ultimate wealth; some must always suffer in order for the rest to grow." Lastly, Michael highlights the ways we are all implicated in all matters of globalization, and that change must begin with our own shift in values and lifestyles.

Margaret expresses her disinterest in the topic, but acknowledges that "I should be interested in what is going on in the world around me." She identifies her inability to understand capitalism: "I know I've been given definitions but I haven't found one that sticks with me and means something to me." It is imperative that business students understand the ideology informing globalization, and curricula must ensure solid engagement in this particular matter. Margaret remembers a time when she formulated an economic philosophy: "I decided that money should not exist. . . I figured if there was no such thing as money, it would force people to work together. Everyone would have equal opportunity for everything. No one person would get to sit around and have other people make money for them. I know it isn't a realistic concept, but it was just the idea of equality and working together that made it sound good." Her childhood narrative is both simple and complex, and provides a great starting point for a discussion and a journey.

Conrad is confused by the inability of people to see the ways they aid and abet the very practices they speak against -- the ways they dwell in a place without recognizing it. Remember him saying "many people speak against large corporations and just happen to be part owners." And remember Dreyfus' (1992) warning: "Our culture is facing the greatest danger in history, for, while previous learning were static and partial, leaving a certain leeway for the way things and human beings could show up and be encountered, our current understanding is progressively taking over every aspect of the natural and social world" (p. 89, in *Michel Foucault Philosopher*). Business education must assist students to re-connect, re-enter, re-integrate, and re-relate -- to break the trance, expose deception, reveal the soul.

Heidi expresses surprise. When did these corporations sneak up on us?, she asks. "How did we not see a pattern sooner? She observes that in an era of globalization "we tend to be like sheep with corporations controlling everything." And, she expresses concern: "I worry about the future, and I feel sad for my son. . . money, money, money. That controls people. Is that what it's about?" Later she asks, who would help us? More importantly, why would anybody help us?" And finally, she expresses hope. "It's unfortunate and disheartening that the common person does not know anything about this stuff. . . . We need global awareness on social issues. Issues like the environment, the population, things that affect us all." Her recommendation: "Society has to re-learn life."

Cameron brings out critical and essential concepts through his confession that he found the presentation boring. The conversation turned to Postman (1985) who warns that "all public discourse increasingly takes the form of entertainment. Our politics, religion, news, athletics, education, and commerce have been transformed into congenial adjuncts of show business, largely without protest or even without much popular notice. The result is that we are a people on the verge of amusing ourselves to death" (p. 4). Remember him saying also that "what Huxley teaches is that in the age of advanced technology, spiritual devastation is more likely to come from an enemy with a smiling face than from one whose countenance exudes suspicion and hate." He reminds us all that "what is happening in America is not the design of an articulated ideology. . . But it is an ideology nonetheless, for it imposes a way of life, a set of relations among people and ideas, about which there has been no consensus, no discussion and no opposition. Only compliance" (p. 157). Clearly, business students must encounter much in their studies that fosters a full understanding of the prevailing undeclared ideology, and encourages development of an alternative worthy of support.

Hillary identifies a key issue that must be addressed by business educators: "I feel very blah about this issue, even though I know I shouldn't. And that is probably how a lot of people feel. That probably is the problem." Educators must rally to bring forth the best that pedagogy can muster to help students address their "blah" responses. Hillary recovers her focus, and is able to say "I am enjoying discussing these topics in a way I have never considered them. . . [The speaker] has some valid points and raises a lot of disturbing facts. And everyone needs to think about them and formulate an opinion, or relate it to something in their [sic] own lives. I am learning a lot."

Michael articulates Adam's seven-deadly-sins-turned-virtuous sentiments: "The idea of human beings conducting their lives in ways that are immoral, ways that one day will cause the end to mankind [sic], is rather scary." He wonders why the major religions/faiths have not been visible or influential in the shift to a globalization ideology. "In different religions there is so much focus on how people should act and behave, yet they are rather unaware of their actions," he notes. Again, business students, much more than ever before, must be literate and comfortable in ideological/theological discourse. Further, such literacy is central to Michael's call for students to seek reconciliation by bringing together person and place. Remember Brownsberger (1995) asserting that "in the process of making the place part of our person and our person part of our place, we become organized and focused and begin to discover meaning and purpose -- we begin journeys" (p. 667). Ultimately, he provides excellent advice for business educators: "If people are to be responsible they must have access, knowledge, alternatives, choices, resources with which to implement those choices, standards against which to measure the outcome -- and one more the commitment of others. . . . To be responsible is to be enabled to exert one's own power, to be enabled to act, to perform, to produce in ways consistent with and knowledgeable of what is going on" (p. 670). Otherwise, as Kingwell (1998), citing Plato, reminds us, what results "is a form of sickness that makes all actions and choices empty" (p. 232).

Nadia's entry represents a journey from powerlessness to empowerment. She opens by saying "we have no control over what happens in this market, and all we can do is sit back and accept whatever changes may occur. Then she asks difficult questions as she clarifies her own values: "what is more important -- our money or our lives?" Then she offers an assessment: "I think people these days are so caught up in the 'material world' that they attribute more value to money than their lives . . . we have lost the idea of money being a means of exchange and focused on it as being a means to buy more and make more. In the end, she says "we must be strong and break free of these attitudes that contribute to so much of our lifestyles and decisions." Nadia calls for a cultural literacy programme in business education -- an extension of both media literacy and ideology deconstruction called for earlier.

Clara reinforces Nadia's sentiments: "I think that we all value money more than anything else in the world; it is a fact that needs to be accepted." Essentially, she asks, "why do we pretend we value other things when all of our daily activities and societal structures point to our value of money?" Clara reminded me of Korten (1999), who says it's understandable that money became God: "The song of money calls us to experience life through the pursuit of material diversions -- all so real, so attractive, and so immediate. . . Once we yield to its temptation, its imperatives become our imperatives" (p. 36). He says too, that "the Siren soothes our fears: 'My way is natural, right, inevitable . . ., from here there is no return. . . . We yearn to believe the promises, even to give ourselves completely to her service, in an effort to banish from awareness the glimmering of a terrible truth."

Beverly calls for a wider scope of knowing for everyone. She says, for example, "we need full access to information in order to make informed decisions." Throughout her narrative, Beverly calls for students to ask questions, discuss, analyze, and act. She envisions a much fuller and more challenging educational experience -- one that examines "long-held and firmly-entrenched assumptions on which our society has based itself. The challenge for youth is to find a way to question some of these assumptions to see where they come from without becoming a threat." Beverly's closing comment provides insight to an aspect of business education that requires serious attention. Smith (2002) suggests that "education in the good liberal tradition of the West [is] an induction into what Gayatri Spivak once termed 'know-nothingness,'" (p. i). He explains further: "Translated, it meant/means learn a lot, gather data, accumulate knowledge as a form of cultural capital, become successful -- but never, ever, under any circumstance, make cognitive links that could result in questioning a world order in which the Western tradition and all that it represents was, and would remain forever, dominant" (p. ii). Beverly calls into question the myth that the discipline of economics falls outside "values or morals." As she says, "businesses are made up of people. People have values. It can be corporate managers, owners, or stakeholders." She reiterates an earlier assertion that business students require much more exposure to economics -- in particular political, historical, and ideological components. Smith (2002) points out that "the most important challenge for curriculum work in the new millennium may be to develop the ability to deconstruct precisely as theory the unquestioned assumptions underwriting regnant forms of global economic procedure. . . . Conflicts over globalization in the contemporary world may be driven by nothing less than the determination to put Homo Oeconomicus in his place" (p. 50). In fact, Smith (2002) says underwriting all contemporary troubles "is the problem of economics. The world today teeters on the brink of global war because the economic priesthood preaching and ritually sanctifying the paradigms currently running the economic foundations of the world refuse to question themselves. This is the age of economistic totalitarianism."

CHAPTER FIVE: EXPLORING PEDAGOGIC AND CURRICULAR IMPLICATIONS

A Few Considerations

Throughout this study, and particularly through the period of meeting weekly with business students and then interpreting all that they as research participants had to say in their response journals, I have been overwhelmed by the many ideas and possibilities that showed themselves. van Manen (2002) explains my situation as researcher when he says "we experience an addressive moment when a text suddenly 'speaks' to us in a manner that validates our experience, when it conveys a life understanding that stirs our sensibilities, when it pulls the strings of unity of our being" (p. 237). He adds that a hermeneutic encounter with text "makes us 'think' and it makes the world address us and call upon us to think our feeling in the broadest and deepest sense of the term. It moves us to experience reflectively life's meaning at the level of sensory and prereflective awareness as well as at the level of reflective meaning that concerns our place in life" (p. 238). And, I turn to van Manen (2002) to explain my reluctance to conclude. He asserts that an interpretive inquirer "does not present the reader with a conclusive argument or with a determinate set of ideas, essences, or insights. Instead, he or she aims to be allusive by orienting the reader reflectively to that region of lived experience where the phenomenon dwells in recognizable form" (p. 238). As a reader, you have already encountered through reading my study what I have settled on for now, and I hope that I have succeeded in remaining sufficiently open to allow the multifarious voices of business students to be heard and understood. I hope, too, that you "have become possessed by the allusive power of text -- taken, touched, overcome by the addressive effect of its reflective engagement with lived experience" (van Manen, 2002, p. 238).

The voices of research participants in this study have fluidly emerged. Readers have encountered the many voices throughout the past chapter. In a hermeneutical inquiry of this nature, the primary concern involves arriving at understanding. However, because of the interpretive nature of hermeneutic work, the search for meaning is problematic and never-ending. So, ending my study is also problematic, and for this reason I cannot provide a neat and tidy list of recommendations and conclusions. I cannot wrap things up by reducing, blending, or summarizing. But I can engage one final conversation -- with participants, with academics, and with you.

Need for change. Diploma business students serving as research participants raise deep questions about *being* in a business program. Both inside and outside of the academy there is little dispute that the Western world has entered an era of globalization, yet the curriculum of business schools remains relatively unchanged from modernist roots. Thus, research participants in my study call to question the chasm-like disjunction between their education and the greater world in which they live. As is so easily evident from research participants' responses, when the goals of business or education are viewed through the lens of critical reflection, basic questions about both rise to the fore, and personal implication readily shows itself. I sense an urgent need to prepare business students for an integrated, interdependent world. Changes in curriculum and in pedagogic approaches are two areas where future exploration would be helpful, but a serious, sustained examination of the way things are, both in the world and in business programs, could perhaps serve as a launching point. Kincheloe (1995) argues that "economic democracy maintains that all of us -- corporations, workers, consumers -- are citizens in the economic sphere of the society" (p. 164). And, he says that since "few economic decisions are private in their repercussions, a critical work education must help students understand the indirect outcomes of so-called private economic actions." As he asserts, "old ways of doing business are working poorly. The struggle that proponents of economic democracy now face revolves around the effort to free men and women from the familiarity of the old pattern that inhibits the adoption of a new, more humane economic paradigm."

So, I believe my research participants have powerfully indicated that educational institutions bear a deep responsibility to protect the conditions under which life can develop to it fullest. After all, what is education for? What is education?

Need for leadership. In an age of globalization, deeply troubling issues lie just below the surface. A new ethics of responsibility is urgent, and while a discourse of responsibility is needed across the education terrain, business schools (with their natural association with business and industry) are well poised to provide leadership. Likewise, given the day-to-day situation of students severely compromised in a society currently dominated by economics, individualism, and material gain, business schools bear a responsibility to critically engage students to recover and recreate that which has been misplaced by globalization processes. Here, I remember Baum (1996) who points out, in citing Polanyi, that "the principal vice of the self-regulating market system is its disembedding of the economy from the social relations that constitute society," (p. 50) and that "it is possible to 're-embed' economic activity in a complex, industrial society such as ours" -- to create a participatory, decentralized economy that encourages rather than undermines social relations. As well, Kincheloe (1995) says that when a critical system of meaning is applied to work, "a new political space is opened -- we begin to use our social imagination in the effort to reinvent the economic aspects of our individual and collective lives" (p. 162, citing Bellah et al, 1991). As Kincheloe says, "in the light provided by the critical postmodern system of meaning, men and women begin to recover work as a calling. This allows us to take a first step on the journey toward the construction of a form of life that is meaningful and valuable."

Based on the generative and profound responses of my research participants, I have experienced how it is to go beyond logocentric, binary thinking with business students, and the pedagogic benefit of opening for them a genuine sense of critical consciousness -- awakening in them the possibility, always, of multiple and unfixed potentialities of human interpretation. Thus, I believe business education, like all learning situations, must honor the interpretive nature of knowledge (of knowing) -- assuming there is an expectation that business students be involved seriously with the creation of meaning in their studies and their lives. If so, then business educators must move away from business education's modernist, technical-scientific origins toward a postmodern, postcolonial, critical, hermeneutic pedagogy which allows curriculum to breathe -- ensuring a fullness of life with all its mysteries, uncertainties, and complexities. Such an urge toward life points to the deep responsibility educators bear for others.

At this juncture I can appreciate that readers might be asking questions similar to the one's that follow: Where do I start in terms of my own teaching? What might I do tommorow in class, or next semester when I teach a particluar class again? What are you asking me to do with my teaching?

Looking ahead. Before I continue, I would like to address the ways in which my study and my understanding of globalization are in some ways counter to the values and assumptions of traditional business education. My goal was never one of playing devil's advocate, or of purposefully challenging the status quo, as a way of eliciting a reaction or establishing a presence. Rather, from the outset, I have focused on David Jardine's insightful questions: "How are we [as educators] to educe new life in a way that conserves what already is?" (p. 115), and "how are we to educe the new?" -- what David Smith (1988) phrases as "how are we to respond to new life in our midst in such a way that life together can go on, in a way that does not foreclose on the future?" (p. 115). So, while the potential exists for colleagues near and far to respond in adversarial ways, it is my hope that they appreciate my investigation as educational in nature.

The possibility for adversarial response, though, points to a pedagogical responsibility inherent in my work. Please know that I take such responsibility seriously -- especially in relation to raising problematic issues with my students. How did the whole research process affect their understanding of what business education is all about? How are they going to deal with, and live with, the contradictions with which they have been faced? What would they say needs to happen in business education? The best way to engage a response to such questions is to listen to the voices of the students who were part of the research. But first, let me explain again my intentions in conducting the research project as I have.

In this study, I have endeavored to explore new possibilities for teaching business in an age of globalization by hermeneutically engaging the responses of diploma business students. I have also attempted, as a college business educator, to further understand my own negotiation through the difficult space of reconciling my pedagogic practice with my own awakening to implications of living in an age of globalization. So, in a critical, postmodern turn, the study encourages suppressed voices to speak again after *being* in a world marked by positivistic virtues of certainty, self-assurance, and totalization. So, before I enter a final conversation concerning my study, I would like to raise participants' voices again -- this time reflecting about their participation in the study.

Margaret. Margaret asks a couple of key questions as she closes her final entry. "Is nothing sacred any more? Are people mere commodities in a giant game of monopoly? How can this happen in a democratic society?" As well, she says through writing the reflective entries, "I started to realize that there were a lot of things going on in the world that I had no idea about. . . . I've learned a lot about myself. I found out that there are so many things going on that I should know about, yet I've never heard of before. I have started to realize that there are many things going on that affect me, but I've chosen to just not see them happening." Margaret says "I've also realized that I have fallen victim to many stereotypical attitudes. I acknowledge that fact. Growing up in today's culture is difficult." Finally, she offers that "I didn't count on coming across so many controversial issues. . . . [Being in the study] has taught me a lot about who I am and how I got to be just that."

Conrad. Conrad has much to say as he ends his involvement in the study.

> ...If there is ever an agreement that includes a threat that an alien court could rule contrary to the will of the local people, we must fight it to the death. . . . It is really scary when we consider that there is a possibility that our government could sign away its right to control what happens within our nation. I have no doubt that if an agreement were ever signed giving control over to an international court we would not get any attention no matter how much we protested.
>
> ...I am concerned that people may be swayed to vote away their right to control; however, I hope that people would have enough courage and strength to vote against any changes that would eliminate any little shred of democracy that we still have left.
>
> There is still the concern of our citizens. We have a population that has traditionally remained willingly uninvolved in the political process. They are not educated about what is happening, they are not willing to be involved, and they are not interested in a system of governance that they believe they have no control over. It is time to share the simple truths with these people.
>
> During this study I have been able to take many of my fragmented beliefs and fit them into my life's larger picture. . . . By discussing many issues that I had only been exposed to in passing in the past, I was required to contemplate the issues in depth. . . . As a result of my involvement in the study, I have matured in many of my convictions, and I am thankful for it.
>
> ...I strongly believe that people must be able to become their own person without having to subscribe to the perceived, and fictional, accepted social normality. The right for a person to live an independent life with the ability to choose his or her own path is an essential right for every person. . . . I am not overlooking the influences that others have in the lives of people. I believe that others in our lives are the most important thing in development of a person. I believe that the relationships that we have with others can also be

> the most freeing experience that we can engage in. I am, however, concerned with relationships which lead to bondage. Relationships where a person is forced to submit to a belief that they do not choose for themselves are the most abusive experience that a human can endure.
>
> If a person's worth is determined by anything other than their spirit, then there is a problem. It is wrong to believe that we can determine what a person is worth by analyzing their social conformity, how much they earn, what they own, or what they look like. A person must be regarded for who they are as an individual. . . . People have to be free from the measure that the world puts on their life.
>
> Another issue that I have seen run through all my journal entries is the issue of democracy. It is the one issue that I have used to build all my political beliefs on. Until the last few months, I did not recognize how much my values were based on the agreement with democracy. . . . I believe that the only way that citizens can live in a country that encourages freedom and individuality is if that country is a true democracy.
>
> One of the areas that I believe is foundational to a democratic society is the free-flow of information. . . . People have to be able to understand the information they are influenced by. Our educational systems, our media, and our political institutions have to overhaul their way of doing things to ensure that people get the information, understand the information, and then have an avenue to act on the information. There is no point in having information available with no way to act.
>
> ...Nothing is bought, sold, traded, dictated, controlled, signed, given away or moved without human intervention. We (I) have to take responsibility for everything that I enable and allow to happen. When I vote, purchase, write, or work I have to understand that it has a relationship with many more people and it affects the system that I live in. I am partially and personally responsible for the actions of the companies I support, the governments that are elected, and the public systems that I pay for. I cannot remove myself from it: I am implicated.

Hillary: Hillary comments that her major realization from being in the study is that "the selfishness and greed of everyone is astounding." She reflects back to the discussion about consumerism, and says a society drowning in consumerism "points to the selfishness of people and their obsession with having stuff. But also, there is the fact that the media are manipulating us into wanting more and more. . . . Not so coincidentally, most media organizations are huge corporations. So corporations are telling us what we want by controlling what we see." She says that through being a research participant, "I discovered that globalization is a lot closer to me than I had previously thought. I thought that it did not really affect me, when really it affects me every day. But the big thing is that most people don't see that it affects them every day, or they don't even know what is going on. Or, if they do have knowledge of the issue, they don't care. Maybe it is because they are a product of globalization/Americanization, and they can't even see that there is a problem. And that is the problem." And, she indicates her surprise that governments play a role in living in an age of globalization: "We can see that it isn't just corporations destroying the environment, health care, and human rights; the government is right in there cheering them on." Hillary has much to say as she ends her involvement:

> Actually, now that I have gone through this study, I think that the major issue is selfishness, self-centredness, and greed. We all want to live in our happy little bubbles and not let anything bother us. Well, now that I have become aware of all these issues, I can't pretend that globalization does not affect me. How can I not care about slave labor sewing my clothing, mutual fund returns coming from companies creating wars so they can get their oil, Americans trying to take our water for financial gain, drugs being given to people when the drugs are known to be unsafe, or our health care system being destroyed?
>
> As I said earlier, in the beginning I did not believe that globalization affected me really, and now I can see how it affects almost everything around me. The Internet, Coke, Disney, McDonalds, TV shows, clothing, free trade agreements, and food all have something to do with globalization. Every time I turn on the news, they are talking about big mergers of corporations, natural and human-caused disasters, and the stock markets. . . . Absentee ownership of corporations is allowing globalization to forge ahead. So, what we need to do as shareholders is wise up and take a more active role by paying attention to what the companies are actually doing and take a stand. But again, if people don't care or don't care to know what is going, then we run into selfishness. If people don't think that it affects them, they won't care.
>
> I now realize what a powerful tool the television is. Advertising has invaded so many aspects of our lives that we barely notice it any more, which is really scary. . . . Anyway, I now have a much more critical eye turned on

> the media and advertisers. I am trying not to take anything at face value; I need to dig deeper and figure out what the reason is for whatever the advertisers and media people are doing.
>
> Overall, I have found being a research participant very useful; I feel so much more intelligent . . . and so much more aware of what is going on in the world. I had heard of a lot of the issues we covered, but really did not give them much thought, and certainly did not understand any of them. So, as we went through each topic, I came to realize how important it is for me to be aware of these issues, and that I need to be concerned about them because they do affect me personally. . . . Actually, several others and I have several times in the last few weeks stayed at school to discuss the news and the journal topics; it was so nice and refreshing to have an intelligent conversation. I wish that we had gotten together earlier in the semester because now the semester is over just when things were getting interesting. Especially as the Summit of the Americas is going on as I type this; that event embodies many of the issues we have learned about this semester, so I am watching it with fascination.
>
> What I have learned will definitely be a great asset when I am out in the world. I now know that I need to have my eyes open at all times, observing what is going on and figuring out how the issues affect me.
>
> I hope my classmates realize . . . how important these issues really are. Because if they don't, then they will only be perpetuating the trend of globalization, greed, and self-centredness. Don't get me wrong, they are all great people and they are my friends, but it bothers me how they refuse to see beyond the homework aspect to the real reason we are learning about these things, which is to be useful people in society.

Meesha. Meesha comments that he now realizes his "thoughts and perceptions can be violently altered by the media." He says "the media are used to market people, places and things, but if we do not read between the lines, we can end up supporting people whose values are contrary to ours. I think that the largest problem with all of this is that people in charge do not realize the severity of the damage. By altering people's perceptions you can start wars and create lust. This has select benefits for select people, and in the end, it inflames a new problem." He notes that he has come to appreciate the extent to which Westerners "believe that the best way to show happiness or success is through material goods." Interestingly, he notes that "the fact of the matter is just the opposite: I think that people use these things to hide their unhappiness. . . . People are scared of not being accepted. And, people try so hard to be accepted that they base their life around it. I see it every day by the way people dress and style their hair, the way we blow up celebrities and base our lives around them, the way they set the standard for what is cool or what is classy. If I stop to think about the truly respected people in this world, they are respected because they are themselves, and because they don't conform to the trends."

Meesha comes to the realization that his interest in heavy metal music ("It's almost a religion for me.") has been informative for him as a person living in an age of globalization. He explains that "what I like about these bands is that they are not affected by the media. Everybody likes to write them off as uneducated and drug addicted, but, in fact, in most cases this is not true. Another reason why I respect these bands so much is that they don't bow down to conformity. I believe conformity will ultimately cause depression, because the fact of the matter is that we are not all the same, nor will we ever be the same. So, we should quit trying to be like everyone else and just be ourselves." Ultimately, Meesha's interest in heavy metal music has also provided him an alternative viewpoint to that of corporate-owned mainstream media so overwhelmingly present in Canada. Meesha refers to his favorite band, System of a Down, which he says "confronts many of the problems in our society," and he quotes a portion of a song: "'As our century nears its formidable end, our global experience of universal proportions, predicted by many greats, we will arrive at our solar system, to our system of a down. Authoritarian oppression, family abuse, depression caused by conformity and economic devastation, will be neutralized by technological terrorism in times of complete chaos. Control will never again be gained for toleration will become extinct. Remorse in all forms will be removed from human thoughts and actions. Freedom will only be available through revolution or death. This system of a down is unavoidable as life on this planet becomes unnecessary.'" Likewise, he says he "began to look at the world in a different way" after listening to a group known as Bad Religion. From "Inner Logic" he remembers the following lyrics: "'There is an inner logic, and we're taught to stay far from it. It is simple and elegant, but it's cruel and antithetic. And there's no effort to reveal it.'" From "Punk Rock Song," he cites lines that say "this is just a punk rock song. Written for the people who can see something wrong. . . . The party conventions are the real politick. The faces always different, the rhetoric the same. But we swallow it all, and we see nothing change. Nothing has changed. . . . 10 million dollars on a losing campaign. 20 million starving and writhing in pain. But strong people unwilling to give. Small in vision and perspective.'" From "The Gray Race" Meesha cites that

> the framework of the world is black and white. The infrastructure builders flex their might. Turning true emotion into digital expression. One by one we all fall down. The gray race shrivels. Trapped inside, the world creates its black and white. The perpetual destructive motion machine began to chart a course never before seen. Turning raw compassion into a field of plus and minus. One by one we all give in. I'd swear there were times when I was someone else. A person with determination and knowledge of the self. But you flattened me to rubble, and now I can see that I'm just a faded negative of the image I used to be. And that's our dilemma.

For Meesha, the lyrics of his favorite heavy metal bands have provided an avenue for alternative thinking. The lyrics themselves serve as an alternative form of information -- an essential situation if healthy democracy is to exist. So, it is not surprising that Meesha speaks as one aware of the potential deleteriousness of globalization.

Heidi. Heidi reflects on her involvement as a research participant, and says prior to the study she "was just surviving, and not really living." She says she is now "aware and more alive than ever before." Interestingly, she notes that "I no longer worry about what kind of furniture I own, or the kind of car that I drive, nor do I worry if I am wearing Gap or Nike. What has happened to me is an awakening, if you will, since I'm not depressed about what I found out. I am now noticing more and more corporate involvement in all aspects of life." Interestingly, she says her participation in the study "showed me what was lying dormant in my soul all this time." And, she says "I am more educated, and I can make decisions that will not only benefit my family but my world. We are given but one life and one world; we need to keep it for future generations. I am glad and grateful for the opportunity to be part of the study. Knowledge is power. I now feel strong and ready to make a difference."

Adam. Adam says "I would like to believe that I am more in tune with the world. . . . Even though I am starting to expand my views and opinions, I do not think I am yet one of those people at a protest; right now I must focus on the battle from within. I must fight with myself on the person that I am, that I want to be, that I will be, and that the media wants me to be." He also observes that being in the study brings an already present realization to life: "My point of view on most topics did not change; it only grew and expanded from my original thoughts." Reflecting on his journaling, Adam says "I did become somewhat repetitive throughout the journals. I think that this was all part of the process of discovering my mind, discovering what I actually think about certain things." He reports that his involvement as a research participant has led to "quite a few discussions with others over these topics and other ones like federal and local politics and world events." And, he confesses a personal change: "I am now able to have more civilized discussions with my parents about anything, whereas I used to start to yell to get my way across. Finally, I have also started writing in a journal. I write in it every once in a while, and I have already noticed a change in the way I write and what I am writing about. There has been a definite link between being in this study and my gain in vocabulary, knowledge, respect; actually, it has probably affected almost every aspect in my life. From now on I will be keeping an eye open to what might be happening."

Cindy. At the end of her last journal, Cindy writes that "I have learned that everything that goes on around us is not quite as innocent as we think. That right in our backyards there are so many issues to deal with, but the majority of us sit on our butts at the end of the day and watch TV. Doing this only greatly empowers those corporations, and we ignore important issues." She says "I think I need a little more personal growth before I make any decisions of where I want to be or how I am going to get there. Being in the study gave me a little push in a different direction (which I appreciate). . . . I now have more motivation to seek out the truths in life. . . . Now I am open-minded to things that I did not know existed before."

Clara. Clara provides honest reflection to her involvement as a research participant. "When I first started in the study I thought it was very boring and I could not figure out how it related to Business Administration. . . . I found that I had to put my mind to it and really want to learn about the topics and how to expand my horizons. Over half of the topics that we looked at I had never heard of. These topics were front and centre in the business world and my life, yet I had never even heard of many of the concepts, let alone what they meant." Of her learning, she says

> in the beginning, I knew nothing about globalization. I had heard the word before, but I knew nothing about its meaning. Actually, I thought that it was a science term for technology and the new developments. At first, I thought 'who cares, I am a business student and I do not need to know about the issue of globalization as it does not affect me.' My opinion sure changed once I learned what it was all about. . . . I am so glad that I changed my attitude and actually learned something about world issues. I now do not feel so illiterate about what is happening around the world with the WTO, MAI, and the power of corporations.
>
> I think when you asked me questions, it challenged me to go beyond the issue at hand and try and relate personal experiences to the topic. I feel that I will pay more attention to the news and the developments in globalization now that I know what it means. I feel that I will watch the news when they are talking about the economy instead of tuning out that part.
>
> This is a very long journey, and I hope to continue it in the future when I am in the work force. Maybe some day I can make a difference. . . . [Being in the study] has been very memorable. My attitude changed about a lot of issues, and I really value what I have learned.

Andrea. As she reflects about being a research participant, Andrea says prior to the study, she was "conditioned to know what people expected me to think -- to conform to their thinking and let them tell me what to think and when to think it. Droids of humanity -- scary!" Having participated in the study group, she says "I can uncover the person inside, and then use the strengths within myself to acknowledge the changes I can make. The first responsibility I have is to admit that my views are limited, and that they are immature and that I can develop them. This study is a tool for that process. Critical thinking is gaining a confidence that you can become educated, empowered, and a learner of reform." Reflecting back to high school, she says "I definitely did not graduate ready for what life really had to throw my way. . . . I didn't have my own thoughts and opinions. . . . I now have to re-learn how to learn -- to realize that it is possible to go out and take on a challenge and learn about the issues that count." She adds that "I've had my fill of facts. I want connections. In my terms it would be spirituality and purpose. I have respect for people who have the integrity to seek wisdom, and use it to change the problems they see around them."

Andrea comments on a new found empowerment: "I love finding things out for myself. The empowerment is a force to be reckoned with. I did not get that feeling while being educated. Yes, I think that school plays a major role in influencing how we learn. . . . Many students just conform -- through their whole lives." She ponders the role of television in conformity, and says "media manipulate us through our empty, wanty natures. Television robs us of our true identities, and fills us with insecurities we think only they can solve. We learn to have a need for something, and we learn to purchase things to satisfy this need." And she speculates on future directions: "People seem to act only when they feel there is something in it for them. What people will have to adopt is the attitude that helping society is just as profitable for themselves in the long run. . . . We need identities, and we have to have responsible choices and alternatives. We wait to be entertained and amused instead of taking any responsibility and seeking meaningful experiences for ourselves."

Andrea's reflection is lengthy. She has much to say. "I can't have a survival-of-the-fittest mentality if I want the whole community to survive. I have to remember that as I move forward I always have to look back. I need to see the costs. I need to see who helped me and who can help." On the other hand, she says "globalization will not look back. It will not bear the responsibility of its costs. It will not make concessions to help the weak. It is too hungry to move ahead than stop and help the helpless. We have to slow it down. The invisible may not always be the best and the one that knows best. Have we not learned from past mistakes?" She adds that "above all else, people have to care. We have to care about people to teach people to care."

One matter perplexes Andrea: How it is that most of society remains unaware of "shocking" globalization processes? She says "it sure is scary to hear everyone saying they 'never knew' or had 'no idea.'" Andrea expresses her bewilderment in the form of questions. "How can it be that students who just graduated from high school would make such claims? What have we destined ourselves for? Do the governments control what students are taught too? Do corporations somehow keep us in the dark every step of the unlighted way?" She sees hope in public education: "We need to light up the dark path by revamping and refocussing education. We need to prepare individuals for the society they have to live in. We have to teach them that change is something easily within their reach -- that they have a voice and power. We have to listen to them too." Realizing the serendipitous nature of her becoming part of my research group ("circumstances led me to this institution, which led me to this programme, which led me to your study"), Andrea says "I wish this study were a part of high school curriculum." She adds that "I would only hope that critical thinking was something we could take for granted. I have learned throughout this study that I am compelled to want to learn, and that I want to teach."

Andrea closes by saying "thank you . . . because now I feel that I have already won. This will be a journey."

Roger. A poetic tone marks Roger's closing entry: "I like to borrow, I like to buy, all this spending makes me high. . . . Now follow me. Get out of your easy chair, stroll down to the bathroom and look in the mirror. Who is that little creature staring back at you? Why it's your reflection you little lease-bearing, mortgage paying, credit card carrying, debt creator you." His observation is that "each and every one of us is the problem. Just think of the thousands, no make that millions, of people out there with a black-belt in shopping. . . . If I just use this card I can buy that item that I probably don't need with money I probably don't have, and I can probably pay just enough off at the end of the month so I don't get my house repossessed. What the heck, everybody else is doing it (cough, cough, lemming, cough)." He suggests that "awareness is key. I think that this sort of information [covered in the research study] should be run on television, seeing as that is our culture's medium."

Cheryl. Cheryl's final assessment is as follows

> I am, or was, a naive person. This is definitely the state that I was in at the beginning of each session. I feel as if I am much more enlightened now about so many real issues that are all around us. I have been enriched by having spent the time in the study and in my journals discovering my thoughts,

> feelings, and opinions. It's funny how we know our spouses, parents, children, siblings, and friends so well, but at the same time somehow know ourselves so little. So many times throughout this study, and in my entries, I was forced to look at myself at a deeper level. I think this whole process helped me to get to know myself better. I labelled my thoughts and got a clearer idea of my opinions, values, priorities, politics, and religion. I will try and question things more instead of taking everything at face value. I will try and see the other side of the story as well as my own. If you know of any good books you can recommend for me to read and continue my self-discovery, I'd appreciate you sharing their names with me.

Summary and implications for business education. Just prior to turning one last time to research participants' voices, I addressed the fact that I was asking business students to travel with me on a journey that was potentially risky. I acknowledged the risk and the potential ethical issues that might arise with participants prior to beginning the research. As I conclude my study, I do not sense antagonism from students or the business academy. Perhaps it is the nature of hermeneutic work to discover a middle way through even tumultuous territory. Perhaps the events of September 11 and subsequent corporate scandal in America have created a sense that there must be another way.

Having wandered again through the research participants' journals, the students' voices call to me. I realize that now my own journey must begin anew, right here, from this stack of journals filled with all those voices. Somehow, these texts serve as a map to a new space of business education -- Aoki's metonymic space; Smith's (2002) space of "'in between' that also marks the site of a new understanding of the work of teachers and educators for the next century" (p. 149). Smith names the space as "postcolonial hermeneutic pedagogy." I do feel certain that I have come into contact with something that has opened to me a different way of seeing/being in business education. It is my duty now to honor the voices shared -- to honor the individual texts -- by searching for a few recommendations about how else business education could be. In all that follows, I will attempt to speak on behalf of the students in my study -- to what they would say and agree with. The voices I last heard from students were singing. Some were rejoicing. Others were celebrating. This life force of voices offered a beauty both exhilarating and frightening. They were singing of invisible/visible places they had travelled to.

I hear them singing still, songs with words beyond understanding, but songs that are understandable too. These are the voices encouraging me to consider curriculum and pedagogic practice that engage business students in the context of the lives they'll be living. These are the voices calling for a curriculum that indicates a responsibility and caring for business students as people who will live and work in a world marked by globalization. It is they who must be prepared to soon take over the world they enter. Such discourse creates a whole range of problematics that invites a re-thinking of business education. What follows is an exploration of a few matters rising from my study.

What was the nature of the experience for students in the study? While each research participant travelled a unique journey, the final comments reveal striking similarities in the final destination which could be characterized by the following categories, and supported by comments from research participants.

Self	I've learned a lot about myself . . . and how I got to be just that. [Being in the study] showed me what was lying dormant in my

soul all this time.

I must fight with myself on the person that I am, that I want to be, that I will be, and that the media wants me to be.

I have been enriched by having spent the time in the study and in my journals discovering my thoughts, feelings, and opinions. It's funny how we can . . . know ourselves so little. So many times in this study, and in my entries, I was forced to look at myself at a deeper level.

Transformation

If a person's worth is determined by anything other than their [sic] spirit, then there is a problem.

In the beginning I did not believe that globalization affected me really, and now I see how it affects almost everything around me.

I now realize what a powerful tool the television is. . . . . I now have a much more critical eye turned on the media and advertisers.

I feel so much more intelligent . . . and so much more aware of what is going on in the world.

[Prior to being in the study] I was just surviving, and not really living. Now I am aware and more alive than ever before.

I no longer worry about what kind of furniture I own, or the kind of car that I drive, nor do I worry if I am wearing Gap or Nike.

I am now able to have more civilized discussions with my parents about anything.

There is a definite link between being in this study and my gain in vocabulary, knowledge, respect; actually, it has probably affected almost every aspect in my life.

Now I can uncover the person inside, and then use the strengths within myself to acknowledge the changes I can make.

Awareness: Media

Most media organizations are huge corporations. So corporations are telling us what we want by controlling what we

	see.
	Media are used to market people, places and things, but if we do not read between the lines, we can end up supporting people whose values are contrary to ours.
	Media manipulate us through our empty, wanty natures. Television robs us of our true identities, and fills us with insecurities we think only they can solve. We learn to have a need for something, and we learn to purchase things to satisfy this need.
	I think this sort of information [included in the study topics] should be run on television, seeing as that is our culture's medium.
Business education	Over half of the topics we looked at I had never heard of. These topics were front and centre in the business world and my life, yet I had never even heard of many of the concepts, let alone what they meant.
	In the beginning I knew nothing about globalization. I had heard the word before, but I knew nothing about its meaning.At first I thought 'who cares. I am a business student and I do not need to know about the issue of globalization as it does not affect me.' My opinion sure changed once I learned what it was all about.
	[Prior to being in the study] I was conditioned to know what people expected me to think -- to conform to their thinking and let them tell me what to think and when to think it.
	I've had my fill of facts. I want connections. In my terms it would be spirituality and purpose. I have respect for people who have the integrity to seek wisdom, and use it to change the problems they see around them.
	We need to . . . revamp and refocus education. We need to prepare individuals for the society they have to live in. We have to teach them that change is something easily within their reach -- that they have a voice and power. We have to listen to them.
Implicatedness	I am partially and personally responsible for the actions of the companies I support, the governments that are elected, and the public systems that I pay for. I cannot remove myself from it.

	Each and every one of us is the problem.
Perspective	I have been able to take many of my fragmented beliefs and fit them into my life's larger picture. I believe conformity will ultimately cause depression, because the fact of the matter is that we are not all the same, nor will we ever be the same. So we should quit trying to be like everyone else and just be ourselves. I would like to believe that I am more in tune with the world. I have learned that everything that goes on around us is not quite as innocent as we think. That right in our back yards there are so many issues to deal with. Is nothing sacred any more? Are people mere commodities in a giant game of monopoly?
Awareness: Self	The selfishness and greed of everyone is astounding.
Purposefulness	What I have learned will definitely be a great asset when I am out in the world. . . . The real reason we are learning about these things . . . is to be useful people in society. I now have more motivation to seek out the truths in life. This is a very long journey, and I hope to continue it in the future when I am in the work force. Maybe some day I can make a difference.

Business students' reflections of their participation in the study are overwhelmingly positive. They reflect the intensely personal nature of the journey, the transformation they experienced as the study progressed, the awakening to the ways media affect them, the limited types of pedagogy and curriculum they experienced in their business studies, their personal implicatedness in life, new perspectives and awareness, and a general sense of purposefulness in life. Because they say it so strongly, I feel I am able to say it again on their behalf: The curriculum and pedagogy represented in this study should perhaps become part of a regular business curriculum. All participants relay positive assessments from participating in the study. There are no reports that the study is an example of wild, wild abandon in the academy, or even that some aspects are way out there. As my study ended, the students were just completing the last courses of their two-year, 20-course diploma in Business Administration. Somehow, all 20 courses failed to engage the students as my study has. Somehow, all 20 courses had not addressed the huge issues and ethical dilemmas posed by globalization forces. Consider just for a moment the lack of an ethics course for business students in light of the collapse and subsequent scandal of several of the world's largest corporations in the past several months -- of the September 11 attacks on the Pentagon and World Trade Centre and subsequent declaration of war. Re-thinking the curriculum of business education provides the perspective needed to realize how staggering it is that business students do not encounter an ethics course -- moral and ethical issues in business. This very state of affairs in college business programmes illustrates the hegemony of life in the West -- here where most things are just taken for granted, cycled out as if they are part of nature, pre-ordained by some divine right. My turn to a sacred discourse points to the ways that business curriculum must be understood as epistemological. Our knowledge is Western, imperial knowledge. In business education, perhaps too much knowledge and pedagogic strategy amounts to recipe dispensing -- modernist notions that reduce life in its gargantuan complexities to cliche. But, as my study has noted, there is no neutral, objective place from which to live life. All knowledge values something and is contestable.

Smith (2002), for example, calls for a "re-thinking of the very conduct of education" (p. i) because he has come to "understand how the West's myth of modernity, its ideas of progress, development, autonomy, independence, freedom, rationalism, and so on all depend on a silenced, deliberately ignored, and rendered invisible underside" (p. ii). He asserts that globalization has so radically changed the global environment that "the world today teeters on the brink of global war because the economic priesthood preaching and ritually sanctifying the paradigms currently running the economic foundations of the world refuse to question themselves." Here, I am reminded of Shasta's questions to the person he assumed was his father in C. S. Lewis' *The Horse and His Boy*. "What is there beyond that hill?" (p. 12) Shasta once asked. Despite Shasta's father having never ventured to that place, the response was either to "box Shasta's ears and tell him to attend to his work" or to say "application to business is the root of prosperity, but those who ask questions that do not concern them are steering the ship of folly towards the rock of indigence." Soon thereafter, Shasta is faced with seismic realities: He discovers the unkind fisherman with whom he has lived thus far is not his father. "Why, I might be anyone," (p. 16) Shasta declares upon hearing the truth. Why, business education might become anything, I echo. Subsequently, Shasta sets out on a journey well "beyond that hill" and in the process discovers himself and experiences transformation, implicatedness, perspective, awareness and purposefulness.

Macedo, writing the introduction to *Chomsky on Miseducation* (2000), says that Western institutions of learning are "not a system that encourages independent thought and critical thinking. . . . [They] are based on an instrumental skills-banking approach that often prevents the development of the kind of thinking that enables one to 'read the world' critically and to understand the reasons and linkages behind facts (p. 4). Or, as Chomsky (2000) says himself, "a good teacher knows that the best way to help students learn is to allow them to find the truth by themselves. Students don't learn by a mere transfer of knowledge, consumed through rote memorization and later regurgitated" (p. 21). But, "true learning comes about through the discovery of truth, not through the imposition of an official truth. That never leads to the development of independent and critical thought. It is the obligation of any teacher to help students discover the truth and not to suppress information and insights that may be embarrassing to the wealthy and powerful people who create, design, and make policies." He adds that "true learning takes place when students are invited to discover for themselves the nature of democracy and its functioning" (p. 28).

For me, this place of "true learning" requires a transformation to what Smith (2002) has named a postcolonial, hermeneutic pedagogy which requires of teachers "that they first be interpreters of culture, rather than merely transmitters or managers" (p. 150). He explains that "the specific intention of all hermeneutic work is to bring about *understanding* between peoples and groups such that life together can precisely be a life, capable of sustaining human welfare in its most creative senses, instead of being constantly at war with itself." As he says, "in a sense, therefore, it is more accurate to speak, not of receiving an education, but of constantly being open to the means by which one can be led (literally, "disciplined" > Latin, *discipulus*) into an ever-deepening understanding of the truth of things." For Smith, "the pedagogical modus of the hermeneutic classroom is *dialogue*, in which the teacher has the capacity to interpret culture and information in such a way that students can appreciate their participation in it, as in a living stream which both flows through life and is the source of its sustenance" (p. 151). Emberley (1997) reminds educators that they "must recognize that folded within the scholarly culture's commitment to the intellectual life lies a moral responsibility to mature the needs of students. Those needs are often inchoate prior to an engagement with the culture" (p. 10). For example, he says that when students arrive at college or university, "they often have only an elusive sense that the scholarly culture offers opportunities to satisfy their deepest longings." And, he asserts that the potential exists through excellent pedagogy and engaged curriculum for a powerfully transformative effect on a young person's needs and expectations, preparing him or her to become . . . an informed citizen, a person with a sense of direction and purpose, and a productive employee (p. 16).

How Business Education Might Be

I have already addressed pedagogic possibilities for how else business education could be. But, I have not specifically addressed curricular matters. And, while I understand curriculum in very broad terms, I would like now to imagine a few new courses for business education. Perhaps doing so, and suggesting possible resources, will in its own way speak about what I now know -- what I have learned -- from conducting the study. In each course proposed, I recommend cross-pollination with a variety of resources from literature, philosophy, theology, journalism, and film as well as resources from non-Western locations. As Trinh Minh-ha, Homi Bhabha, Stuart Hall, Edward Said, and Ted Aoki, to identify only a few key thinkers, have argued so meaningfully, it is the hybrid, intertextuality, diaspora, in-between-ness that is the crux of postcolonial issues such as culture, nationality, and identity formation. And, it is the crux of curriculum development of the future because it breaks the gaze from globalization's unification to the world's diverse knowledge and understanding -- what so many others can bring to the curriculum conversation. Before continuing, I want to highlight that the proposed curricula that follows does not itself seek to address the issues raised in my study. That role rests with an enspirited pedagogical application of the suggested curricula. As such, the curricular content discussed could be integrated into currently offered courses, or perhaps a portion of it could be offered in the form of a few new courses. However, again, I would like to highlight that exchanging this course for that one does not address any of the issues raised in my study. What is important, however, is the pedagogical approach of the instructor -- an approach informed by and described as postcolonial, ecological, interdisciplinary, and hermeneutic.

1. Historical and political economics. One possibility is a course in historical and political economics. Smith (2002) points out that "it is the departments of economics in Western universities that have been the most reluctant to re-think

themselves paradigmatically since the epistemological revolution inspired by feminism, literary studies, postcolonial theory, and so on. Contemporary economic theory has been reluctant not only to confront the social consequences of its recommendations, but also to think creatively about how a new global economy might be managed to honor and safeguard the human necessities of place and security" (p. 133). He also suggests that "contemporary neo-classical economics, with its preoccupation with an abstract notion of 'the economy' is one of the most cynical bogus myths of the 20th century, serving as a thinly veiled rationalization for the greed of the corporate few over the many" (p. 167).

The course would include a look at Aristotle and Aquinas (ancient and medieval political economy), Adam Smith and Karl Marx, but also Polanyi (in particular *The Great Transformation*), Schumacher (*Small is Beautiful*), and Weber (*The Protestant Work Ethic and the Spirit of Capitalism*). And from India, *Power Politics* (2001) by Arundhati Roy. From philosophy, *The Malaise of Modernity* by Canadian philosopher Charles Taylor. From alternative sources: *This* magazine and The *CCPA (Canadian Centre for Policy Alternatives) Monitor: Reporting of Business, Labour, and the Environment*.

2. Globalization. Another possibility is a course examining the complexities of globalization. This course could follow the general strategy of my study utilizing the resources I accessed for my study, but also including William Greider (*One World Ready or Not: The Manic Logic of Global Capitalism, 1997*), Daly and Cobb (*For the Common Good: Redirecting the Economy Toward Community, the Environment, and a*

Sustainable Future), Korten (*When Corporations Rule the World*), Mander and Goldsmith (*The Case Against the Global Economy: And for a Turn Toward the Local*, 1996), McMurtry (*Unequal Freedoms: The Global Market as an Ethical System*, 1998, and *The Cancer Stage of Capitalism*, 1999), Chomsky (*Profit Over People: Neoliberalism and Global Order)*, McQuaig (*All You Can Eat: Greed, Lust and the New Capitalism*, 2001), and Bigelow and Peterson's 2002 book entitled *Rethinking Globalization*. From philosophy: Saul's *The Unconscious Civilization.* From cultural studies: Lasn's *Culture Jam: The Uncooling of America*, and Barber's *Jihad vs. McWorld: How Globalism and Tribalism are Reshaping the World.* From film: any or all of *Blade Runner, The Terminator, Roger and Me, Fight Club, A New Age, The Sweetest Thing*. From literature: *God's Bits of Wood* by African novelist Sembene Ousmane. One understanding of globalization involves its roots in colonialism, and Ousmane's novel captures the mobilization of a whole people into political consciousness as they struggle for equality and the right to be treated as decent human beings. As a people impacted by colonization processes, Africans have much to offer the rest of world now facing economic colonization. From alternative sources: *New Internationalist* magazine, *Yes! A Journal of Positive Futures*, and Greg Palast's web site.

3. Media and cultural literacy. Another course possibility is one that provides a media and cultural literacy. No situation is greater to any civilization than the urgent requirement for people to process the profound impact of media in general, but especially television, as a shaping force in Western culture -- especially of personal

identity. Add in the realization that media organizations have evolved into huge corporations that ultimately control what we view, read, and listen to, and the consequences reach staggering proportions for all of Western humanity -- for each of us as individuals, for communities and nations of people, for democracy itself. Kincheloe (1995) says that "a media curriculum would address such issues as it explored larger questions of how power produces knowledge" (p. 227). He says that "the legitimate knowledge purveyed by the media, in turn, helps shape our identities and values, revealing in the process the way our culture, our everyday lives are increasingly constructed by activities of gigantic corporations." He suggests that "when we come to understand, for example, the political ramifications of 'innocent' media messages, we begin to appreciate the subtle relationship between media and power" (p. 229). For example, Taras (1990) argues that "newsmaking is a struggle for power. To talk about power is to talk about the media" (p. xvii). And, Bagdikian (1992) asserts that "the mass media become authority at any given moment for what is true and what is false, what is reality, and what is fantasy, what is important, and what is trivial" (p. xxvi). He equates media power with insidious power -- "power that comes with unchallenged dominance over the information of others" (p. 237). One other dimension worth adding here is Fiske's (1994) notion that "we can no longer rely on a stable relationship or clear distinction between a real event and its mediated representation. Consequently, we can no longer work with the idea that the real is more important, significant, or even true than the representation" (p. 2). As he notes, "a media event, then, is not a mere representation of what happened, but has its own reality, which gathers up into itself the reality of the event that may or may not have preceded it." It comes down to "replacing one word with another: communication with mediation," says Debray (1996, p. 5), who argues the transposition is herculean because the "mediator supplants the messenger -- passing from a philosophy of communication to a philosophy of mediation is to change elements. . . . The act of communication is fluid; that of mediation, weighty. The messenger-angel traverses space by flying through and above it, the mediator is traversed by time and transfixed by the centurion's lance" (p. 5). For this reason, cultural critics Mitroff and Bennis (1998) say "a pervading sense of unreality infiltrates the land. Unreality has become our primary mode of reference" (p. 8). Given such an understanding, consider the implications of Eduardo Galeano's statement that "the mass media does [sic] not reveal reality; it masks it. It doesn't help bring about change; it helps avoid change. It doesn't encourage democratic participation; it induces passivity, resignation and selfishness. It doesn't generate creativity; it creates consumers" (Hazen and Winokur, 1997, preface).

A rich variety of resources are available, many of them written and produced only recently. I would recommend Neil Postman (*Amusing Ourselves to Death*, or *The Disappearance of Childhood*), Mander (*Four Arguments for the Elimination of Television*, 1977, and "Television (I): Audiovisual Training for the Modern World", in *the Absence of the Sacred*, 1991). Edwards (*Contradictions of Consumption: Concepts, Practices, and Politics in Consumer Society*, 2000), Klein (*No Logo: Taking Aim at the Brand Bullies*, 2000), Herman and Chomsky (*Manufacturing*

Consent: The Political Economy of the Mass Media, 1988), Frith (*Undressing the Ad: Reading Culture in Advertising*, 1997), Fiske (*Understanding Popular Culture*, 1989), Hazen and Winokur (*We the Media: A Citizen's Guide to Fighting for Media Democracy*, 1997), Dyson (*Mind Abuse: Media Violence in an Information Age*, 2000), and Bagdikian (*The Media Monopoly*, 1983). From literature: Aldous Huxley's *Brave New World*. From alternative sources: *Adbusters: Journal of the Mental Environment*, *Metro*, and *Z Magazine*. From an economist: Galbraith (*The Culture of Contentment*, 1992). From philosophy: Kingwell (*Better Living: In Pursuit of Happiness from Plato to Prozac*, 1998).

4. Business ethics. Another course possibility involves business ethics. Recent unprecedented corporate scandals involving multi-level wrongdoing within companies like Enron, Tyco, Adelphia and WorldCom (among hundreds of others) has provoked much discussion in the mainstream media about various dimensions of business ethics. Richard Blackwell, writing in the *Globe and Mail*, cites David Sharp, a professor at the Richard Ivey School of Business at the University of Western Ontario, who says "I doubt that Canadian firms are, on average, much more rule-abiding in their accounting than their American counterparts" (2002, July 1, p. B1). The writer notes that "some observers say there is plenty of evidence that many Canadian firms already play fast and loose with accounting rules." He cites an unidentified industry player who explains how it happens: "The big scandals often start with companies deciding that they can 'stretch' financial rules a little. Then, if little things can be stretched, little things have a habit of growing out of control."

Geoffrey Scotton, writing in the *Vancouver Sun*, reports that Richard Haskayne used the occasion of announcing a $16 million donation to the University of Calgary Faculty of Management (since re-named the Haskayne School of Business) to condemn the business community: "The business of business that we're in has never had a higher profile . . . [and] the reputation of business has never been lower. The standard of business conduct, ethics, has been shameful" (May 29, 2002, p. D5).

Reporter Brent Jang reports that the University of Alberta School of Business intends to introduce an ethics course as early as 2003 (*Globe and Mail*, May 8, 2002). He reports that "the issue of ethics . . . has been mostly an afterthought and far from forming any core subject" (p. B11). The course will be known as Information, Ethics and Society.

Business ethics appears to be both oxymoron and diabolical. Doesn't business conduct its work under a system of capitalism? Isn't capitalism about selfish gain -- about the unbridled pursuit of personal gain? Isn't capitalism about the survival of the fittest? McDonald (1997) says "we in the West have come to view selfishness as a permanent and inevitable end-state. Our social vision has been deeply shaped by the individualist legacies of Protestantism, Rationalism and Darwinism, to name only a few" (p. 160) which results in a "pervasive enculteration of the Western project." He explains the problematics that emerge when ethics is introduced in Western schools at any level -- oriented as they are toward social control, service to the labor market, and socialization in the capitalist myth:

> Our political and economic systems are organized to cater to 'rational self-

> maximizers' naturally seeking their own gratification to the exclusion of others interests. The nature of selfishness has been obscured by a nexus of supporting rationales that seek to define the self as the highest possibility for human growth. It may be very hard for us to digest suggestions that there may be a better state to exist in than one of perpetual self-seeking and competition with others. (p. 261)

He adds one more important notion: "Many in the West tend to recoil with an enculterated rejection of anything that smacks of the East and the spirit. We have over the past two hundred years worked hard to demystify religion and create a secular society. In the process we have moved to the extreme position of believing only empirical interpretations of the world and in many areas of academe, developed an arrogant positivist denial of anything as ephemeral as the spirit" (p. 160).

On the other hand, there are the tenets of the Universal Declaration of Human Rights, to which all Western nations have formally agreed. We claim to value our health, clean air and water, the common good and global commons (human welfare, land and shelter, forests and oceans, culture and knowledge, seeds and genes), our children, siblings, parents, and friends. We claim to strive for freedom, truth, and democracy. We uphold art and music, gardening and recreation. Many people claim their faith (spiritual matters) directs their thinking and actions.

Yet, so terribly much of the way we in the West live (individually and collectively) stands in stark contradiction to our espoused values. Life is lived somewhere in the midst of globalization forces and personal, family, moral, spiritual places. Locating that space in life involves ethics -- business ethics in the context of business education. The exercise of ethics is always elusive because it is always personal and negotiated. It is not as easy as having a teacher stand before a class of students and point to what is, and is not, ethical. It's easy to see, anew, the challenge of an ethics course -- especially if the goal is not mere intellectual mastery but personal examination and self-transformation.

Value wars indeed. Is it the goal of business ethics to help students to manage their own selfish tendencies in a world and workplace marked by selfishness? Or, should business ethics help students to establish what it is they value, and then how to proceed into life and work in a way that honours those values?

Here, I turn to Martin Luther King, Jr. and his 1967 speech entitled "When silence is betrayal" -- accessed through an Internet site. He opens by saying that "a time comes when silence is betrayal. . . . The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one." As he says, "even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. Nor does the human spirit move without great difficulty against all apathy of conformist thought within one's own bosom and in the surrounding world." However, he asserts that "I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin the shift from a 'thing-oriented' society to a 'person-oriented' society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism, and militarism are incapable of being conquered."

Perhaps as much as anything, a course in ethics will inform students about the values that dictate life and work in the West. It could be argued that business students will be singularly unprepared to deal with the challenges of globalization without addressing the *value wars* (the title of a forthcoming book by McMurtry) discussed above.

While dozens of books exist concerning business ethics, I recommend *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life* (1995), edited by Stackhouse, McCann, and Roels. It incorporates classical resources; ancient philosophers; Hebrew scriptures; Catholic traditions; reformation and enlightenment theories; modernization, socialism, capitalism; Islam, Hinduism, Buddhism, Chinese, and African philosophies; moral business leadership; and the global economy.

From philosophy I recommend Kingwell (*The World We Want: Virtue, Vice, and the Good Citizen*, 2000). From alternative resources: *Briarpatch* and *Canadian Dimension magazines*. From Third World scholars I recommend Nandy (1994), and Pasha and Samatar (1997), who Smith (2002) says can help the West "more clearly understand the essential dependencies that lie deep in the heart of its own self-confidence" (p. 136).

5. Sustainability. A final course possibility is one that examines sustainability. While the last century was marked with unprecedented expansion and exploitation of the world resources, this century will no doubt be marked by the ways in which

people across the planet must live to ensure life systems are sustainable indefinitely. In some ways it is appropriate at the beginning of a new millennium to evaluate how we on Earth have managed, conserved, and preserved natural and cultural resources. The internal logic of capitalism is infinite growth -- yet such a goal is obviously a myth given the finite reality of the planet. So, eventually the logic of capitalism will also become its demise; and it is the natural environment which will have suffered the most loss. Yet its loss will also be humanities' loss. The recent Kyoto protocol brings issues to the fore, but Barlow and Clarke's (2002) book *Blue Gold: The Battle Against Corporate Theft of the World's Water* illustrates how serious sustainability issues have become. Listen to their opening words: "Suddenly it is so clear: The world is running out of fresh water. Humanity is polluting, diverting, and depleting the wellspring of life at a startling rate. With every passing day, our demand for fresh water outpaces its availability and thousands more people are put at risk" (p. xi). They begin by citing a water treaty endorsed by 800 delegates from 35 countries attending the Water for People and Nature summit in Vancouver in July, 2001: "That the intrinsic value of the Earth's fresh water precedes its utility and commercial value, and therefore must be respected and safeguarded by all political, commercial, and social institutions; that the Earth's fresh water belongs to the Earth and all species, and therefore must not be treated as a private commodity to be bought, sold, and traded for profit; that the global fresh water supply is a shared legacy, a public trust, and a fundamental human right, and therefore, a collective responsibility" (p. xvii). Water is essential for survival, so it is not surprising that it provides an early sign of unsustainable practices.

Safe food production in an age of globalization has also shown itself problematic. Vandana Shiva (2000) explains that "what we are seeing is the emergence of food totalitarianism, in which a handful of corporations control the entire food chain and destroy alternatives so that people do not have access to diverse, safe foods produced ecologically" (p. 17). She outlines that "today, ten corporations control 32 percent of the commercial-seed market . . . and 100 percent of the market for genetically engineered, or transgenic, seeds. Just five corporations control the global trade in grain" (p. 9). She argues that "what the industrial economy calls 'growth' is really a form of theft from nature and people. . . . This growth is based on robbing the forest of its biodiversity and its capacity to conserve soil and water. This growth is based on robbing forest communities of their sources of food, fodder, fuel, fibre, medicine, and security from floods and drought" (p. 1).

Whether it is water or food worries, fisheries or forest depletion, extreme weather patterns, ozone depletion, mad cow disease, the spreading of dioxins, declining sperm counts in men, or loss of species, sustainability is unquestionably a preeminent issue, and business and industry practice are inseparable from activities that jeopardize sustainability. Therefore, an exploration of sustainability -- living *now* understanding people *forever* must live here -- seems urgent.

Potential resources include Barlow and Clarke (*Blue Gold*, 2002), Shiva (*Stolen Harvest: The Hijacking of the Global Food Supply*, 2000, and *Biopiracy: The Plunder of Nature and Knowledge*, 1999), Korten (*The Post Corporate World*, 1999), Burger, Ostrom, Norgard, et al., (*Protecting the Commons: A Framework for Resource Management in the Americas*, 2001), Copeland (*Acts of Balance: Profits, People and Place*, 1999), Leiss (*In the Chamber of Risks: Understanding Risk Controversies*, 2001), Wilson (*The Future of Life, 2002), Gupta (Our Simmering Planet*, 2001), Berry (*The Unsetttling of America: Culture and Agriculture*, 1996), Worster (*Nature's Economy: A History of Ecological Ideas*, 1977), Urquhart (*Assault on the Rockies*, 1998), Bennholdt-Thomsen, Faraclas, and Werhhof (*There is an Alternative: Subsistence and Worldwide Resistance to Corporate Globalization*, 2001), and Gibbs (*Dying from Dioxin*, 1997).

Resources from literature include Leopold (*A Sand Country Almanac*, 1949) and Carson (*Silent Spring*, 1962). Resources from economists include Daly, Repertto, and Cobb

-- all who have designed alternative economic measures that can assess sustainable development. Cobb and others, for example, have designed a Genuine Progress Indicator (GPI) that incorporates the negative costs of environmental degradation, crime, loss of leisure time and the loss of other quality of life issues that can be quantified.

A Few Lingering Thoughts

This study began as an educational journey, but it has become a personal journey, and a political one -- and it has become a spiritual journey too. And, what started as an examination into pedagogic and curriculum issues soon blended with hermeneutic and globalization themes. Technology and efficiency have become worrisome matters for me. So too are the homogenization processes that dictate what we all desire, consume, and long for -- for the same reasons and to the same end. This study has reinforced the opposite. It has shown how it is that people need to participate in the stories of which they are a part. It has shown that recovery of self is central to growth and learning -- that *self* starts where horizons meet. Playing with a chapter title from Jardine's (2000) work, I ponder business education as a restoring of life to its original difficulty. In such light, no wonder the students in my study note purposeful experiences. Through listening carefully to the stories of presenters, research participants explored globalization topics and themselves, and they and I explored our common humanity. When they shared new realizations, or moments of pain or suffering, or struggles, they were confessing a shared humanity.

As the study progressed I kept circling back to an ethic of care through a discourse of pedagogic responsibility. The students involved in the study seemed to leave the experience with renewed joy in life and the future -- with human nature. Somehow my students seemed to accumulate dignity through both *seeing* and *being seen*, through cross-fertilization of business with matters related to politics, cultural studies, and history.

While I like where the journey has led me, there is much of mystery that remains -- both fragmentary and unknown. While there were several dramatic upthrusts which were easy to identity, further excavation concerning pedagogy and curriculum will involve a search below the surface. Future studies will be necessary to mine the subterranean strata for further knowing about a new space for business education -- a space marked by conjunction and disruption, ambiguity and ambivalence.

One specific matter that requires exploration comes from Smith (2002) who argues that "in its most expanded form, postcolonial hermeneutic pedagogy participates in what Pasha and Samatar (1997) identify as the core requirement of a global future; namely, 'Intercivilizational Dialogue'" (p. 151). He explains that "such dialogue will require the resuscitation of what the hermeneutic tradition has always understood to be one of the cornerstones of shared human understanding; namely, a profound sense of the historically constituted nature of any present state of affairs, with the capacity for illuminating how any humanly liveable future begins by acknowledging those historically derived debts and obligations that are part of any identity in the present." One of the first tasks for future research is to wrestle with how best to engage intercivilizational dialogue within business education.

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APPENDIX A

Letter of consent for participants

Dear Research Participant:

Thank you for agreeing to participate in this study examining "Teaching Business in an Age of Globalization" which will be utilized for the research component of a dissertation for the completion of an Education Doctorate (Ed. D.) degree at the University of Alberta in the Department of Secondary Education.

As indicated, you have been invited to participate in a qualitative, hermeneutic study centred on your journal-entry responses to a variety of presentation concerning the topic of globalization. Please know that the study will be carried out as stated, and that there is no deception involved whatsoever.

Your role as a research participant involves attending a weekly session where you will be presented various dimension of a phenomenon known as globalization. Approximately ten sessions are planned, and each session is planned for one hour in duration. The, after the session, and on your own, you will be asked to write a journal entry concerning the presentation, and in the journal entry to share impressions, understandings, insights, perplexities, connections, personal experiences, attractions, and reactions. While I have not planned a discussion and dialogue portion after the presentations, participants may find themselves wishing to enter a discourse on the topic presented. If so, I will audio tape the post-presentation conversation.

Please know that you have the right to withdraw in whole or in part any of your contributions at any time during collection and review prior to publication, and that the information you would like withheld will not be included in the study in any form whatsoever. Further, it is important for you to know that you have the right to withdraw completely from the research project at any time without any personal or professional penalty whatsoever. Once my dissertation is published, I will return your journal entries to you.

I want to assure you that I take seriously my responsibility for the confidentiality and anonymity of personal information included in your journal entries. Therefore, all references to individuals and locations will be replaced by fictitious names of alphanumeric references in my dissertation, and any other published material related to my study. As well, I ask that you and all participants exercise your responsibility to keep confidential all references to others mentioned in conversation and written data -- both before and after publication of the dissertation. I would also like you to be aware that the potential exists for me to write articles for academic journals and to speak or present at various academic conferences/functions, and that in such cases I will exercise all of the ethical considerations -- including confidentiality and anonymity -- of the dissertation study.

Should you at any time throughout the research have questions or concerns, please feel free to contact me immediately at home, at work, or through my e-mail. As well, please feel free to contact my supervisor Dr. David Smith.

Once again, thank you for agreeing to participate in this research. I believe the experience has the potential of being both informative and rewarding.

Sincerely,

Rick Erlendson
U of A doctoral candidate

APPENDIX B

Response Journals General Guidelines

1. A response journal helps students take responsibility for their own learning. It encourages them to ask their own questions. When students are allowed to work toward their own meaning by interacting and becoming involved with the text, not only does a greater degree of learning take place, but there is a greater degree of satisfaction on the part of the learner. Their confidence increases as they learn that they are authorities in the meaning they make.

2. A response journal allows students to focus on the process of writing rather than the product of writing. Let's face the fact that the writing process is a complex one. A response journal helps students deal with the messy, recursive and difficult activity known as writing.

3. We all use the expressive mode to learn. Students should be allowed to come to terms with concepts and ideas in their own language and in a situation where their talk is valued. A response journal is a perfect avenue for such expression.

A Few Suggestions

1. A response journal is an effective way to become involved with what you have heard, viewed, or read. It offers a chance to ask questions, to wonder on paper, to think about what you are reading. Take some time at the end of a short selection to record your observations. Sometimes re-telling or summarizing what you have heard helps you make sense of what you read. Pay attention to your own reactions.

2. Note first impressions: Take some time to write down anything that comes to you in relation to the text -- your initial reactions and responses. If you're intrigued by certain statements, if you're attracted to issues or problems, write them down. Just write. Keep your journal with you at the weekly sessions that are planned as part of the study, and when you read other information related to topics examined in the study.

3. Make connections with your own experience. What does the issue at hand make you think of? Does it remind you of anyone or anything?

4. Make connections with other texts or concepts or events. Do you see any similarities between this material and other books that you have read? Does it bring to mind other issues or incidents or people or descriptions that are somehow related?

5. Ask yourself questions about the text. What perplexes you about some passage or point being made? Try beginning with:
   - I wonder why…
   - I'm having trouble understanding…
   - I'm impressed by…
   - I noticed…
   - I predict…
   - I don't understand…
   - Something that I now understand is…
   - An interesting word, sentence or passage is…
   - I wonder about…

6. Jot down ideas, images, and details that strike you. Speculate about them. Why are they there? What do they add? Why are they memorable? Do they have anything in common? Can you make an assertion about them?

7. Identify the presenter's point of view, his or her attitude toward what he or she is saying.

8. Try agreeing with the presenter. Think of all the things you can say to support his or her ideas.

9. Try arguing with the presenter. Where do you disagree? What arguments do you have to support your points?